THE

NEW-JERUSALEM MAGAZINE.

Vol. X. DECEMBER, 1886. No. 12.

CONTENTS.

OTIS CLAPP.....*Samuel H. Worcester*.. 689
SIGNIFICANCE OF THE NATIVITY.....*T. B. Hayward*..... 699
PUBLIC WORSHIP.....*James Reed*..... 708
MORAL TEACHING FROM THE BIBLE.....*John Worcester*..... 716
POSSIBLE EXCESS OF AMUSEMENTS.....*Theodore F. Wright*... 719
HOW CAN THE NEW CHURCH BEST HELP THE OLD?..*John Goddard*..... 725

SWEDENBORG STUDIES..... 729
Improvement in Translation Necessary; Thinking of the Divine before Creation; The Swedenborg Concordance; "Their Robes" in Rev. vii. 14.

BOOK NOTICES..... 735
Vexed Questions in Theology; Footprints of the Saviour; Cicero's Tusculan Disputations; Orient, with Preludes on Current Events; How to Strengthen the Memory; Recollections of Eminent Men; Ten Dollars Enough; Self-Consciousness of Noted Persons; Ancient Cities from the Dawn to the Daylight.

THE NEW CHURCH..... 741
Pessimism and its Opposite; Capital and Labor; In Queensland; Mr. Giles on the New Age; Rev. Frank Sewall, of Glasgow; The Illinois Association; Madame Le Boys des Guays; Missionary Work in Virginia; The Canada Association.

THE RELIGIOUS WORLD..... 747
The Protestant Episcopal Convention; An Outspoken Episcopalian; The Two Sides of the Andover Controversy; Roman Catholicism on Probation; Unbaptized Infants; Hard Case Indeed; Second Probation; A Result of the Unitarian Conference; Church Union; Ruins beneath Jerusalem; The Change of Thought.

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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NEW-JERUSALEM MAGAZINE

PROSPECTUS, 1887.

WITH the next issue this MAGAZINE will enter upon the eleventh volume of the New Series, and the fifty-fifth of the Whole Series. Begun in 1827, it is a history of nearly the whole period during which the New Church has been organized in America. Always receiving the contributions of the most thoughtful minds among our people, it has been and will, we hope, continue to be indispensible to every earnest worker in the cause of the New Age.

Rev. Theodore F. Wright will continue in the editorial charge, and will also contribute a series of papers on the Spiritual World with a view to increasing the usefulness of the MAGAZINE as a missionary. "Is there a Spiritual World?" will be the subject of the first article, which will appear in January, and this will be followed by others on "The Inhabitants of the Spiritual World," "The Change of Worlds," "Assignment of Place in that World," and so forth.

There will also appear a series of "Studies of the Spiritual Sense of the Word" made by Rev. T. B. Hayward, whose thoroughness in all such work made him a leader among us.

A third series, by Rev. Adolph Roeder, on "The New Life, Theology, and Science," will be interesting to all.

Many other important papers are in hand already, representing the whole breadth of our movement East, West, North, and South.

SWEDENBORG STUDIES

will contain, as before, answers to questions, investigations of special points, and the fruits of daily study.

THE NEW CHURCH.

This department will give more heed than ever before to the events transpiring within our body, to letters from readers, and to the work in other lands.

IN BOOK NOTICES,

a number of selected works will be reviewed with the object of suggesting the best reading for a New-Churchman to pursue. All the books recommended will be procurable through our agency.

THE RELIGIOUS WORLD

is a department of which many words of approval are heard. Here the editor will continue to gather the most important utterances of the religious press, the fruits of exploration and research, and all that will teach our readers the aspects and movements of public thought.

With a volume of more than eight hundred pages, printed in the best manner, with a subscription price of but two dollars a year, from which a reduction to one dollar is made to ministers and students for the ministry, we ask for prompt renewals and an increase in our list. We receive no pecuniary profit from the publication. With no other desire than to perform an importa use, we carry on this work in the same spirit which led to the original und taking. We ask simply for the coöperation of all who would aid in bri down to men, from God out of heaven, the Holy City, New Jerusalem.

Massachusetts New-Church Union, 169 Tremont Street, Bosto

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THE

NEW-JERUSALEM MAGAZINE.

VOL. X.—NEW SERIES.—No. 12.

DECEMBER, 1886.

OTIS CLAPP.

MR. CLAPP has entered into the conscious life of the spiritual world. I have known him, and have honored and loved him, for more than fifty years. He has well deserved a few kind words at my hand. And it is fitting that these should be given in the NEW-JERUSALEM MAGAZINE, of which he was so long the publisher, and to the pages of which he was for several years a frequent contributor.

Six years ago I was gathering material for a memoir of my father, Samuel Worcester. Of this material, some use was made three years later, in the celebration of the fiftieth anniversary of the Bridgewater Society. Having occasion to write to Mr. Clapp, to learn some things concerning the first edition of my father's catechism, I mentioned what I had in mind; and added, somewhat playfully, that I had not yet received the material for a memoir of Mr. Clapp. His letter in reply bears date, "Sunday, October 24, 1880;" and now, on Sunday, October 24, 1886, I find myself looking over the papers that he then sent me as material for his memoir. Other information has been kindly furnished by his son.

Otis Clapp was born at Westhampton, Hampshire County, Mass., March 3, 1806. He died at Brookline, at the residence of his son, Dr. James Wilkinson Clapp, Saturday, September 18, 1886.

His father was Elisha Bascom Clapp; whose father was the

pastor of the Congregational Church at Westhampton. His mother was Sally Hale Clapp,—a sister of Hon. Nathan Hale, who for many years was the proprietor and editor of the *Boston Daily Advertiser*, and who was most highly and widely esteemed. Mr. Hale married a sister of Edward Everett; his son, Edward Everett Hale, D. D., was thus Mr. Clapp's own cousin.

Mr. Clapp married, first, August 29, 1833, Ann Withington Emery Porter, daughter of Sylvanus Porter of Boston: three sons were born of this marriage; of these, one still survives,—Joseph, born August 27, 1839, now a resident of Evanston, Illinois. Mrs. Clapp died October 27, 1843.

Mr. Clapp married, second, October 2, 1844, Mary Hadley, daughter of Moses Hadley of Boston: she died December 10, 1871. The three children of this marriage are still living, Mary Webb, now Mrs. Charles M. Fuller (her middle name came from that of Mr. Clapp's dearest friend, Mr. George J. Webb); James Wilkinson (named for Dr. J. J. Garth Wilkinson of London), and Rebecca H. Clapp.

Mr. Clapp came to Boston, and entered the counting-room of the *Boston Daily Advertiser*, December 3, 1823, being then in his eighteenth year. He remained there until 1829.

He left the office of the *Advertiser* in 1829, to publish the *New-England Galaxy*, which had just been relinquished by Joseph T. Buckingham. This was edited by Hon. Theophilus Parsons and Hon. Willard Phillips.

In 1831 he formed a partnership with Charles Stimpson, the publisher of the *Boston Directory*, under the firm-name of Stimpson and Clapp, as booksellers and stationers; Mr. Nathan Hale was a silent partner. During their brief partnership, the publication of the Directory was continued. Mr. Clapp's memoranda state that they also published the *Banner of the Cross*, edited by Bishop Doane and Rev. William Croswell; and also the *American Jurist*, quarterly, edited by Hon. Samuel E. Sewall. His son's memoranda state that "they published a series of volumes under the name of 'The American Library of Useful Knowledge,' the first of which contained a preface by Nathan Hale, and lectures by

Judge Story, Daniel Webster, Edward Everett, and Lord Brougham." It seems not improbable that this is the volume that Mr. Clapp called "The American Jurist."

The partnership with Mr. Stimpson soon came to its end. In 1832 Mr. Clapp made a little beginning in New-Church book business; and in 1833 he became publisher of the NEW-JERUSALEM MAGAZINE.

Mr. Clapp began to read the writings of Swedenborg in the year 1828; he was present at the ordination of Mr. Thomas Worcester on the ninth of August in that year. He had previously identified himself with Dr. Lyman Beecher's church, and had coöperated earnestly with Dr. Beecher in his efforts in the cause of temperance. He joined the Boston Society of the New Jerusalem, August 9, 1829. His baptism at the hands of a New-Church minister took place later,—September 4, 1834.

Mr. Clapp was the publisher of the NEW-JERUSALEM MAGAZINE, from volume vi. to volume xxx. inclusive. He also published the *Magazine for Children of the New Church*, from the year 1843 to 1858. He published editions of all the theological works that Swedenborg himself published, and very many collateral works.

The first volume of the NEW-JERUSALEM MAGAZINE was published by Adonis Howard, 157 Court Street, 1828: I have before me a copy of the treatise on "The Intercourse between the Soul and the Body," that was issued from the same office. The second and third volumes bear the name of Adonis Howard as publisher; but his office in 1829 was, School Street, near Washington Street: I have before me a copy of the "Doctrine of the New Jerusalem concerning the Sacred Scripture," that was issued from this office. Mr. Howard afterwards became a highly respected minister of the Church. The fourth volume was published by Allen and Goddard, School Street:—Mr. John Allen, later of New York, and Mr. Daniel Goddard. The fifth volume was published by John Allen, School Street. Freeman and Bolles were the printers of these and of many subsequent volumes. Mr. Bolles was a well known New-Churchman; he prepared the

"Dictionary of Correspondences" that was published by Mr. Clapp at a later day; in the preparation of this work he made much use of Nicholson's Dictionary, London, 1800.

In those days several gentlemen were intimately associated in the work of editing and publishing the writings of the Church. Among them were Mr. T. Harrington Carter, Mr. Wilkins, Mr. Caleb Reed, and Mr. Sampson Reed. For several years Mr. Carter had the principal charge of publishing, and freely spent his time and his money in the work. Mr. Clapp, in his notes, speaks pleasantly of Mr. Carter as the ruler in such matters when he took charge of the publication of the MAGAZINE.

Mr. Clapp's notes go on to say: "During the whole of this time, the NEW-JERUSALEM MAGAZINE paid for itself by its yearly subscriptions; including charges for paper, printing, publishing, editing, and for compensation to writers. The commission for publishing was small, and insufficient to support a small family. The rest was made up by keeping a circulating library, stationery, and small things, including great economy. Various works of Swedenborg were stereotyped and printed, besides those by other authors; which made a small but very agreeable business." Mr. Clapp's statements seem to me here to need some qualification, or explanation: I feel quite sure that the editorial work was in some part gratuitous, and that few of the contributors received pay for their articles.

Dr. Clapp has sent me a copy of a memorandum in his father's handwriting, which says that his place of business in 1837 was at 125 Washington Street, and in 1838 was at 10 School Street. Still later he was at 121 Washington Street. The numbering of this street has since been changed. Ticknor's book store, then at the corner of Washington and School Streets, was, if I remember right, No. 135: this will show where No. 121 was. Here, in 1840, almost as soon as the homœopathic system of medicine showed itself in Boston, Mr. Clapp opened his homœopathic pharmacy: this grew to be his principal business; into it he introduced his son, Dr. J. Wilkinson Clapp, as partner, at the beginning of the year

1874, when the firm became that of Otis Clapp & Son. From Washington Street Mr. Clapp returned to 10 School Street, but to a different part of the building; afterwards he removed to No. 23 School Street, and in 1856 to No. 3 Beacon Street, which was his place of business at the time of his death.

I have here placed on record the several places of Mr. Clapp's business, not for the sake of filling out his history as a man of business; but because these places, one after another, for many years were the head-quarters of the Church of Boston, of Massachusetts, of New England, and of our country, for many departments of Church work. Members of the Church from all parts of the world here met together; many were guided to the homes of those whom they sought, and were helped on their various ways; acquaintances were formed here and friendships strengthened. Here, for many years, were the principal head-quarters of printing and publishing the writings of the Church, its periodicals, its journals, and its collateral works. Committees often met here for Church work. When the Convention was held in Boston, delegates and visitors found their friends and their homes by showing themselves at Mr. Clapp's. Those who wished to inquire what the New Church was, and what the work that the Lord is doing in these new times, often called at Mr. Clapp's, and were affectionately welcomed.

Mr. Clapp long had the hearty approval of his pastor, and of the Church generally, for the ability and the fidelity with which he fulfilled his manifold duties and offices. In a memorandum now held in my hand, referring to his pastor and to early days, he says, "At this time T. W. expressed great satisfaction, because, as he was pleased to say, 'you have a knowledge of the doctrines and the capacity to explain them.'" Letters and packages for his pastor, and for several other persons, went to Mr. Clapp's, and were delivered by him at their places of destination, on his way to his dinner or his supper, for many years; his calls were as regular as those of the letter-carrier of later days. Mr. Wellman used to say that "Mr. Clapp acted as the pack-horse for the Society."

New-Churchmen are not altogether angels, even if they are becoming such. New-Church societies are not societies of heaven, even if life in them is fitting men to live in heavenly societies. Good men are not at all times and in all relations in their highest states; it is sometimes necessary for their weaknesses and their evils to become manifest to others, that they may become manifest to themselves. Societies of the Church, larger and smaller, need for their highest good to pass through changing states. Societies, as well as individuals, sometimes need a leavening process for their purification; and this process, during its continuance, is not peace-giving. Of certain parts of the work that is done by the Divine truth, it is said that "the Son of Man comes not to send peace, but a sword." If all the members of a society of the Church are eventually to become angels, it is quite certain that they are not so now; and, if they are all to become angels, it is by no means certain that any considerable number are to become members of the same angelic society. Our societies, at the best, can be somewhat like societies in the world of spirits that are in great part made up of those who are trying to learn and do what is right. The members have come in from various quarters; they differ widely in inherited character, in education, and in the experiences of life. It is not possible that they should all see alike or feel alike; it would not be well that they should; it is enough if they are all trying to cease to do evil and to learn to do well; and it is certain that their efforts will not be absolutely constant and uniform, but that they will be somewhat interrupted and fitful. It is well that those of an earthly society should be of many varieties; when the shade of evening is upon some, it is well that it may be morning and noonday with others.

There is some reason to hope that the societies of the Church, large and small, are gaining in ability to deal wisely and lovingly with their members in their changing states; but it sometimes seems as if it remains for them yet to learn how to treat those, and how to follow those, who seem to be sinking into what is really sinful.

As he grew in years and in knowledge, Mr. Clapp was

brought into intimate association with men in public life. He was by nature a reformer, and he had greater interest than most of his brethren of the Church in the various questions of civil and social life, and more sympathy with those engaged in public work and in so-called measures of reform. Little by little his interest in general society, and in all that concerns it, grew strong, and he became intimately associated with men of all churches, and with men of no church, and loved to work with them. It was less common in those days than it is now for men of the New Church to do this, and it was not so favorably regarded as it now is. There was, probably, some fear that it would, to some extent, unfit Mr. Clapp for some parts of the work that he had been accustomed to do.

Many of the noblest and most respected members of the New Church have had their times of trial; and these have caused great suffering when they have involved the tenderest relations of brotherhood. How hard it is to die in such estrangement! But what I now am writing calls one such case sadly to mind.

Such trials came to our dear friend. They came at what seemed a most unfortunate season; but the Lord's Providence was doubtless within them all. They came when the leading minds of the Church, particularly in Massachusetts, were greatly exercised as to questions of order; things that would have passed uncriticised and almost without question at an earlier day, were viewed in their relation to order, and were treated as questions of order. All this was very distasteful to Mr. Clapp. He had a hearty dislike to the discussion and the adoption of Rules of Order in the general body of the Church; and, in the notes that are before me, he attributes to this difference between himself and his brethren much of the estrangement that gradually showed itself. Mr. Clapp's was a most sensitive nature. He gave out the readiest sympathy to all; and in return he felt the constant need of the sympathy of others. He would work himself almost to death, even for those who had little claim on his service, if

they would look lovingly upon him ; but it was not easy for him to work without the manifestation of sympathy.

Mr. Clapp was most affectionate in his nature. But he was quick to take offence ; and, when he was thrown on the defensive, the heart of one who loved him was pained. His manner became excited, his words became too warm, and he retained little ability to see in more than one direction. But a loving look and a gentle word would change all this. His eyes would fill with tears, his voice would tremble, and he would become gentle as a little child.

Deference to Mr. Clapp's wishes requires a brief mention of other things that entered into his withdrawal from the business of our Church organizations.

Measures for the promotion of the general good sometimes bear hard on individual interests. When a society, organized for the purpose, began to stereotype the works of Swedenborg, to sell them at the cost of their manufacture, and to supply public libraries gratuitously, Mr. Clapp's business was necessarily endangered. He had struggled through the day of very small things. Nearly all the property that he had was invested in his business, in plates that he had purchased or that he had made. The value of these plates, and of those that were still owned by others, was greatly affected. Many sympathized with Mr. Clapp, and there was some endeavor to treat him justly and kindly ; but he was troubled and sore, and he felt greatly wronged.

In the notes now before me, Mr. Clapp attributes his estrangement from his brethren in some part to their disapproval of his course in relation to the spiritual experiences of certain members of my father's family in the years 1844 and 1845. He certainly was very kind to us when we greatly felt the need of kindness.

He attributes it, also, in part to his taking the position of an independent investigator of the claims of what is commonly known as spiritualism. A few times only, I spoke with Mr. Clapp on this subject. He well knew that I did not regard it as right or safe for me to investigate the subject experimentally. In his few conversations with me, he never

seemed to have much confidence in the developments of spiritualism.

Doubtless the absence of sympathy with his work as a reformer greatly affected our friend. He says in notes dated Sept. 27, 1880, "Some thirty years ago, I spoke at the picnic [at Abington] on the duty of the New Church to the dangerous and perishing classes. I prepared with great care, by studying the Word and E. S. From that day the door was closed against me."

Some of those who had introduced Mr. Clapp into the New-Church book business had retained an interest in the business by ownership of some of the plates, and by proprietorship in the MAGAZINES. The time came when they thought it best to close the connection; a settlement was at last reached, and the publication of the MAGAZINES and of New-Church books passed from the hands of Mr. Clapp.

Our friend then withdrew from active participation in the affairs of New-Church organizations; but, to the end of life, he remained an affectionate receiver of the doctrines of the Church and a close student of them. Very few laymen have studied the writings of the Church as closely and have read them as diligently as Otis Clapp.

Differences yielded little by little as time went on. In many things the New Church, as a body, has approached the position held long ago by Mr. Clapp; and it has been very pleasant to see his kindly face, on a few occasions during the last few years, in the gatherings of the Church, and to hear his loving voice. He deeply felt the hearty welcome that was given him.

Mr. Clapp's active industry continued unabated. Many of the papers before me bear no dates, and I am not able to refer to them in their chronological order. They show his great interest in the construction of the Hoosac Tunnel and its railroads; his labors as an individual and as a commissioner to secure a proper disposition of the sewage of Boston; his eminent services in the cause of cheap postage. He served the city of Boston in many offices. He was a member of its Common Council when Hon. Peleg W. Chandler was its president. He was a member of the Board of Aldermen in 1859

and 1860, being chairman in his second year of service. As Chairman of the Board of Aldermen, he was the acting mayor during the absence of Mayor Lincoln; and, as such, he defended from the mob an anti-slavery meeting at which Wendell Phillips was the speaker. This meeting was held at Music Hall, Dec. 16, 1860. Mr. Clapp sat on the platform, near Mr. Phillips, with the city solicitor next to him, and the chief of police near by.

In 1851 and 1854, he was a Representative in the State Legislature. From 1862 to 1875, he was assessor and then collector of the United-States internal revenue for the Fourth District in Massachusetts.

In all of these offices, his labors were eminently useful and satisfactory.

Mr. Clapp became a successful business man; but, in becoming such, he did not for a moment lose sight of things that he had long had at heart, and which he had urged upon the attention of his brethren, in season and out of season.

At the time of his death, he was President of the Washingtonian Home, a charitable home and asylum for inebriates; he had held that position from the year 1862. On Sunday evenings, for many years, he could be seen at its meetings, with a little Bible in his hand, reading and offering his comments, and addressing the inmates and visitors.

He was actively connected with the Home for Little Wanderers from its organization. For some years he was a Vice-President, and, at the time of his death, a Director. Every Sunday morning, for many years, he attended the service at the Home, and talked to the children, who loved him dearly.

In such work our friend found his proper field of usefulness. All earlier experience, however trying, had served to fit him for what was coming.

And now this kind-hearted old man has passed into the spiritual world. I cannot doubt that among the foremost to bid him welcome were those whom he once dearly loved on earth. Explanations were not needed there; apologies were not needed. Every look showed love and trust and peace.

Bridgewater, Mass. SAMUEL H. WORCESTER.

SIGNIFICANCE OF THE NATIVITY.

THE Lord was born naturally, in order to provide the means for his being born in us spiritually. All the things recorded of his natural birth describe the things that must be done in us spiritually, that he may be born spiritually within us. So far as relates to his birth in us, all the persons, places, and things mentioned in this narrative, in their spiritual sense, are within us.

As regards His spiritual birth within us, Mary, the mother of whom he was born, is within us; Bethlehem, the town where he was born, is within us; the stable in which he was born, and the manger in which he was cradled, are within us; the shepherds to whom his birth was announced from heaven, the angel who announced it, and the heavenly host who celebrated it, are within us; the wise men from the East, who were led by the star to the place of his birth, are within us. All these must be within us in a genuine spiritual manner, or he never will be born in us.

Nor does He wish to be born in us once only; but he wishes to be born into us successively and perpetually, for ever. To be born in us is to have something of Himself,—something of his own love, his own thoughts, and his own life received into us, not only in our internal or spiritual man, but brought down by us into our outward or natural man, and lived from as our own. This is the birth in us that He wishes.

1. Mary the mother of whom He was born must be within us. He has taught us what this is. When they told Him that "His mother and his brethren were standing without desiring to speak with him," he says, "Who is my mother? and who are my brethren?" And He immediately answers this question: "My mother and my brethren are those who hear the Word of God, and do it"; or, as it is recorded in another place, "Whosoever shall do the will of my Father who is in the heavens, the same is my brother, and sister, and mother."

Here is the true and only ground and origin of spiritual relationship. This mother of the Lord must be in us, or he never will be born in us. If we "hear His Word, and do it," —if we learn the commandments and truths of his Word, acknowledge him in them, desire to obey them, and strive to do as they teach,— he can be born in us; and he will be born in us just so far as we do these things. If we are in the state to "do the will of our Father who is in the heavens," and to love to do it, he will be perpetually born in us. If this becomes our prevailing state and life, then this is the perpetual mother of the Lord within us; and this is the mother of which he will be born in us perpetually and forever.

This is the state and the life of the angels. The one principle of life with them is to do His will and to hearken to his voice, and to his voice only; and of this mother of the Lord within them he is perpetually born and reborn to eternity.

So we, if we wish to have Him born into us, must "hear the Word of God, and do it." We must be in the state to "do the will of our Father who is in heaven:" for that heaven is our own internal man; and He is already there, though he may not yet be born there. He is there in his truth; but to have him born into us is to receive something of his own love and the life of it into our hearts, and to live it.

2. Bethlehem, the town where He was born, must be in us. As has just been said, we must "hear the Word of God, and do it." But the Word of God and his commandments are repugnant to our natural desires. They tell us that we must do to others as we would have others do to us; that we must do good hoping for nothing in return; that we must forgive our enemies, and love them; and must do good to them that hate us.

Our natural man and our natural feelings look upon these commandments as very hard, and even as unjust and unfair. But when we begin to feel that they are from the Lord, and must be obeyed, we then begin to "hear the Word of God"; and we also endeavor to bend our hearts to the effort to obey it,— to "do it:" and if we do this in any genuine manner, and at all truly, something of the repugnance of our hearts to

those commandments is given up; and we have, at least for the time, some feeling of affection for them.

Before this, our hearts and those commandments were two. Now our hearts have the first beginning of the feeling of love for them; and our hearts are so far no longer two, but beginning to be one. This is Bethlehem: this is the state which is spiritually denoted in the Scriptures by Bethlehem; and in this state, and in this only, the Lord is born within us.

This kind of feeling towards His commandments, nay, the very effort within us to do as they teach, are not our own within us; for our own feelings were and are repugnant to them. These feelings and this effort are Himself born into us. They are something of His love and his life received into our hearts, and operative in our life.

But being in our hearts and in our life, they seem to us altogether like our own, and are exerted by us as our own; yea, are enjoyed by us as our own. But those that were really our own were precisely opposite to these. Our first feelings — those that were our own — were those of repugnance to these commandments; and it was only by putting away these feelings, that we made room for the new ones.

But these new feelings towards the Lord's commandments are only temporary and partial. For the time, and while they last, they seem to us to fill our whole man; and it appears to us impossible that we can ever feel otherwise. But these feelings occupy only that small portion of our hearts out of which the opposite feelings were put away by us; and it is not long before some of the other feelings of our natural man are excited into activity within us, and these new feelings, together with the new views they gave us concerning the Lord and his commandments, not only fall into the shade, and become as things that were not, but even the memory of them excites uneasiness, repugnance, and perhaps loathing.

Thus this work of making the effort to obey the commandments and to put away a seen evil has to be done many times over in us, and for a long period of time, before it becomes habitual with us, and before our hearts become truly one with the Lord's commandments. But every genuine case in us is

a new and fresh union of some affection of our hearts with some truth of the Lord's Word,— a new and perpetual Bethlehem, where the Lord is newly born in us, and in which some new love and new life from Him are born into us. Yet it is long before we recognize them as really and truly His.

3. The Lord was born in a stable. A stable is a building in which horses and cattle are kept and fed. Horses signify the understanding of the Scriptures,— some understanding of some of the truths of the Scriptures in their genuine and true sense as applied to the life; and cattle denote the good affections and good life which the truths of the Scriptures were given to produce in us. A manger is a structure from which horses and cattle receive their food; and spiritual food is instruction in the truths of the Scriptures, the doctrines of the Church, and the things of a good life. All these things must manifestly be in us before the Lord can be born in us; for, in one in whom they are not, it is plain he cannot be born.

4. Shepherds are persons who feed and have the care of sheep. They therefore denote those who teach men the truths of the Word, and thus lead them to a good life. But these are the shepherds of the Lord's flock — of his Church — solely by means of the truths they teach, which are not theirs, but his. In the true spiritual sense, therefore, these truths are the shepherds; or, in the Scriptures, shepherds denote these truths of the Lord. They are the shepherds that guide us. The flock, over which the shepherds were keeping watch, signify the affections in us by which these truths are received and the life they produce in us.

These things took place at His natural birth only representatively, that they might be recorded to teach us what must be done in us that He may be born in us spiritually. These shepherds and these sheep must evidently be in us; and when they are in us, when the Lord's truths are received in us with the affections, and are producing in us the life that is denoted by these sheep, though they be "abiding in the field," under the open sky, in us, without a fold, and though this be done "by night" within us, though, as regards the

new life in question, the Church be not yet formed within us, and though we seem to ourselves to act without light, yet, if these shepherds are really thus "keeping watch over their flock" within us, the Lord is really born in us, and we are in a state to have it spiritually announced to us.

5. The shepherds saw "an angel of the Lord come upon them," heard his message of "good tidings," beheld the sudden appearing of "the heavenly host," and listened to their chorus of "glory to God in the highest." These things also are within us, and take place within us, whenever the Lord is born in us, whether it be for the first time or at each new birth of him within us.

This perhaps appears manifestly to but few; and the reason is that, when the Lord is born in us, we do not recognize him. The new life that is born in us we do not seem to ourselves to bring gently and lay at his feet, feel ourselves to be in the light of his countenance and acting from his life within us, and content ourselves with going and doing kindly and quietly those simple things which his life within us silently prompts us to do. But the new life that is born into us we immediately — even before the angel can come upon us to herald it, or the heavenly host to glorify it — we immediately bring it down into our natural man, call it our own, and go to using and enjoying it as our own; and this is the reason why they do not seem to us to come and do their heavenly errand in us.

We have guardian angels connected with us interiorly, who know perfectly well what is going on within us, and who rejoice greatly at the degree of good which we are permitting these new births of the Lord to do for us and in us, but who would rejoice with a joy unspeakably greater if they could see us looking upon the new birth within us as the babe of Bethlehem, the gentle but all-powerful life of the Lord within us, simply moving us lovingly to live, to do, and to act. We should then hear them within us, bringing the glad tidings of the angel and singing the thrilling chorus of the heavenly hosts.

6. The wise men from the East were directed to "go and

search diligently for the young child." They denote those who are in the knowledge of truths; and the East denotes the Lord and his love. But the Lord's love is his love to others and his goodness put forth towards others, — his goodness given to others that they may exercise it as he does. The wise men from the East, therefore, signify truths in our understandings implanted and wedded to goodness in our hearts, — truths which we love and cherish because they teach and aid us to do good to others. It is in the light of these truths that we are to search diligently within ourselves for the young child.

And, if we search within ourselves, what shall we find there? We were born full of inclinations and propensities for seeking our own pleasure, our own self-gratification, our selfish ends, and the things that please us; and these inborn inclinations have been appropriated by us in our life, and have grown up within us into positive affections for all such things. These are all selfish within us; and the best that they can do for us is to prompt us to seek those things that please us, in social connection with others, and on a kind of equal terms with them, because we cannot get them in any other way.

All this selfish life in us is contrary to the Lord's teachings, — contrary to his commandments; and, if we search ever so diligently in it, we shall not find the Lord born there. All this is opposite to him, to his teachings, to his influence, and to his life. He can be born in us only in proportion as this our own life is put away to make room for him.

This shows us the spiritual, the regenerative meaning of searching. To search diligently for the Lord born within us, is to keep his truths steadily in our minds, and to endeavor humbly and earnestly, by means of them, to put away this life of our own, to make room for him within us. This is searching diligently.

But it is, most of all, important for us to learn and to understand what we are to search diligently for. The direction is, "Search diligently for the young Child." Natural thought and natural reason see no meaning in this. They say that, if

the Lord was born at all, he must be born a little child, and could not be born otherwise; and consequently there could be nothing else for them to search for. Any thought, therefore, which discovers the glimpses of any particular meaning in this expression must be at least the beginnings of spiritual thought.

All these things relative to the Lord's birth, as well as all other parts of the Scriptures, were written a thousandfold more for the sake of their spiritual and Divine meaning than for their literal sense. Their spiritual sense teaches us the means, the order, and the work of our regeneration. The Lord's birth might have been recorded without the occurrence of the words "little child," "young child," or "babe" in the Scriptures. They were used for the Divine importance of their meaning.

A little child, a young child, a babe, or an infant, in the Scriptures, denotes innocence, and this is what is meant by it in the text. When the Lord is born in us, it is something of his own Divine innocence that is born into us. It may not appear so to us, nor does it perhaps so appear to most persons and in most cases. If we would have the full benefit of his life in us when he is born into us, it is of the greatest importance that we should learn to understand this subject aright, so that we may comprehend practically and in the light what we are to search diligently for.

There are two great principles in the Lord, which constitute his essence and make up the whole of his being: these are his Love and his Truth. His truth he gives to all freely, that it may serve as the seed whereby his love may be born into us. His love is his life, and his truth is only the means by which he gives us his love and his life.

The birth of Him in us is not His truth possessed by us, but it is His love and His life born into us. When we receive His truth, acknowledge Him in it, live as it teaches, and put away out of our hearts something that it forbids, we thus make room for Him to be born into us. And he is then born into us; and that which is then born in us, if we could only recog-

nize and acknowledge it in its true character, and such as it really comes from Him, is the innocence of His own love.

But it perhaps rarely seems so to us. Whenever He is born in us, it is something of His goodness and His love that is born into us; and these, in their inmost, are innocence itself. But His love and His goodness produce two effects upon us. They lead us to do good to others, and they give us a strong sense of increased happiness; and we are apt to be so taken up with the latter as to prevent our minds from being opened deep enough for us to perceive the "young child," the innocence itself.

Besides, whenever anything of the Lord's love is born into us, it always comes with new perceptions of truth, and we are in danger of being so engrossed with these as to produce the same result. What we most need to learn is, that "the young child" is what we should search diligently for.

T. B. Hayward.

MEMORY.

What slender threads connect
The memories of former things with now!
What trifling points direct
The lightning flash of thought! Who knoweth how?
Forgotten odors of old-fashioned flowers,
Quaint phrases, passed away,
Will call to mind, with more than magic powers,
The things of childhood's day.

Where is the hidden mine
From which the golden grains come rolling down
Time's river-flood, and shine
Upon its sands, by sunny memories shown?
Where do our old affections rest asleep,
Our old thoughts dreamless lie,
Till some unbidden charmer makes them leap
To living ecstasy?

. . . . . .

A princely mansion stands
In gardens rich and full of fairest flowers;
Delight, with open hands,
Offers beguilement for the passing hours!
Yet even here, amid such scenes, I find
Visions of boyhood come,—
A modest bush, white crested, brings to mind
The privet-hedge of "Home."

. . . . . .

We say, "Ah, that recalls!"
And so it does. But how? A spider's thread
Between two distant walls
Gives instant notice of the fly's light tread.
But what are these quick wires of memory
To every sense supplied,—
That loving, living pictures travel by,
Though Time and Space divide?

'Tis memory's golden chain
That binds our life in one,—each age to all;
God's gift for joy, not pain;
And untold blessings lie in its sweet thrall!
For grief soon sleeps, and pain, however keen,
Like mist soon fades away;
But joys live on, whatever comes between,
And bloom to endless day.

. . . . . .

Oh, how I long to trace
The weaving of this two-world history
That doth so interlace
Our lives, unconscious of the mystery!
Patience! Ere long the problem may be plain,
Though still with wonders rife,
How buried thoughts can be revived again
And dead loves called to life!

Birmingham, Eng. — *J. Bragg.*

PUBLIC WORSHIP.*

The report of the East-Bridgewater Society, rendered at the last meeting of the Association, contained the following paragraphs: —

"It seems to some of us that the thing we really have to face is not lack of interest in the society, but the question common to all our Protestant churches to-day. How shall we induce our people to show an *active* interest in church matters and church work? People think as much and as earnestly upon religious subjects to-day as they did fifty years ago, but their interest leads to discussion of religious questions in places other than the church, and does not result in the church-going habit."

"It is not our province, nor is this the place, to discuss this question. We would only suggest that it is a matter well worthy the attention of associations and conventions. However much personal, private interest individuals may take in religious subjects, if it only assumes the form of private inner thought and investigation, without the outward manifestation of active participation in church affairs, it gives no encouragement to church or pastor, and does not serve to interest and encourage those who must carry on the work in the future, if the church is to remain a living thing."

The subject thus presented was referred by the Association to the Executive Committee, which, in turn, referred it to the Committee of Ministers.

The question, as stated, seems to suggest two separate points for our consideration; first, the state of the community at large with respect to church attendance, and, secondly, the condition of our own societies as regards the degree of interest shown by their members. The two matters are doubtless, as the report intimates, closely related to each other. Let us briefly consider them in their order.

First. The widespread indifference to outward religious observances can surely, in the view of all New-Churchmen,

* A report from the Committee of Ministers, read at the October meeting of the Massachusetts Association.

be due to no other cause than the spiritual consummation and death of the first Christian Church. More than a hundred years ago, that church, after a period of slow decadence, came to its end. It continues to exist in outward form, but the original spirit by which it was actuated has departed from it. The doctrines which it once received in their purity have been perverted, and, at last, have lost their power. One reason, at least, why men, to so great an extent, hold aloof from the so-called Protestant churches is that too often they find but little vitality, substance, or consistency in their teachings, but little definite guidance in the way of life. Undoubtedly all the Christian denominations contain many excellent men and women; but it is no extravagance to say that few of them can give an intelligible spiritual reason why they belong to one body of worshippers rather than another. If they are questioned, some will say that they like this or that form of service; others, that they enjoy the preaching of such or such a clergyman; and not a few, if they spoke truly, would be obliged to confess that social or family considerations have more to do with determining their church relations than any other influence. But very little will be said about a clear, positive, and distinct faith in doctrines which make known Divine realities, and shed a bright and steady light on the heavenward journey.

If these statements are correct,— and we feel that they cannot be questioned,— it is not strange that many who might otherwise look to the Protestant churches for spiritual guidance have been brought to the conclusion that the guidance is not there. With Roman Catholics,— outwardly, at least,— the case is different. They are not expected to exercise their own judgment in matters of doctrine, and are kept within the pale of the church by direct personal influences. The time will surely come when they too will revolt against the dominion which has been established over them, and will demand that she who claims to be their spiritual mother shall feed them with true heavenly food. But for the present they are perhaps satisfied to blindly follow their appointed leaders.

The state of things above described as existing among those

who have been born, so to speak, with a Protestant inheritance, must needs go far towards moulding public opinion and fixing the habits of a community. It is no longer considered discreditable, as it was, a hundred or even fifty years ago, for a man to have no connection with church organizations, and to abstain from Sabbath worship. So far as one is inclined by natural disposition to neglect religious services, he finds, in general, but little to oppose him in the influences by which he is surrounded. He is quite free to do as he pleases in this matter; and the liberty thus given him he is not slow to exercise.

Secondly. Our New-Church organizations are not unnaturally affected by this condition of the prevailing atmosphere. It is always easy to do as one's neighbors do, even though their example is not good. So far as any member of our societies feels disinclined to attend the church service, he will experience no difficulty in finding pretexts for staying away. The fatigue occasioned by the week's labor, late hours Saturday night, the state of the weather, the distance from home,—these and similar excuses have only a too familiar sound. One's freedom of action is respected by his pastor and fellow-members; his self-indulgence brings him into no disgrace; and so he suffers himself to yield to it. Moreover, the doctrines of the church themselves can be so construed, as to seem to allow the widest latitude. Take, for instance, the following, from among many passages to the same effect: "Worship does not consist in prayers and external devotion, but in a life of charity; prayers are only the externals thereof; for they proceed from the man by his mouth. Wherefore, according to the quality of the man as to his life, such are his prayers." "The essential principle of worship is a life of charity, and the instrumental thereof is gesture and prayer." "Actual piety is to act in every work and every function from what is sincere and equitable, and this because it is commanded by the Lord in the Word."—A. E., 325. Declarations like these do indeed show that the essential thing in our relationship to the Lord is a good life according to his commandments, and that public worship, preaching, and pious

offices of every kind are but secondary matters. If we only have the end distinctly in view, they seem to leave us a large liberty with regard to the means which we will use in effecting it. Church-going, as one of these means, may, as it would appear, be observed or neglected at pleasure. But let those who fall into this way of reasoning beware lest it lead them to practical conclusions which are indefensible. The teaching is not, that man can live a life of charity without employing any means to enable him to do so. He is not justified in discarding public worship as one such means, unless he is quite sure that he has found an adequate substitute for it. The means, as compared with the end, are indeed secondary. But none the less on that account are they absolutely essential; since without suitable means no end ever was, or can be, accomplished. As a matter of fact, those who fall into the habit of absenting themselves from church, do not generally seek any better method of furthering the purpose for which the Sabbath was instituted. They do not, as a rule, commune with God in the solitude of their own closets. They do not study how they can most effectually make the Sabbath, to quote the language of Swedenborg, "a day of instruction in Divine things, and thus also a day of rest from labors, and of meditation on such things as relate to salvation and eternal life."— T. C. R., 301; but too frequently they fail to be influenced by spiritual motives at all. Yea, it is the very absence of such motives and feelings which leads them to neglect their Church duties. The freedom, in the name of which they act, is violated and abused.

In short, although the doctrines teach in the most emphatic manner that the essence of worship is a life of use, they are no less positive in declaring that the external acts of religion cannot be safely dispensed with. In A. C., 1618, we read as follows: —

"Man is continually in worship when he is in love and charity, external worship being only an effect. The angels are in such worship; wherefore with them there is a perpetual Sabbath: whence also the Sabbath, in the internal sense, signifies the kingdom of the Lord. Man, however, during his abode in the world,

ought not to omit the practice of external worship; for by external worship things internal are excited; and by external worship things internal are kept in a state of sanctity, so that internal things can flow in. Moreover, man is hereby imbued with knowledges, and prepared to receive things heavenly. He is also gifted with states of sanctity, though he be ignorant thereof; which states are preserved by the Lord for his use in eternal life; for in the other life all man's states of life return."

This statement is most explicit, and is abundantly confirmed by experience. Who that has ever engaged with all his heart in the services of the church, does not know by their effect upon him that they excited or awakened internal thoughts and feelings, and tended to keep him, as Swedenborg says, "in a state of sanctity," or, as we might interpret the expression, in a state of reverential sensitiveness to all that is holy and Divine? Who does not know, likewise, that much of the spiritual knowledge he has received is traceable to the same source, as are also many of the most hallowed associations, whose influence survives or remains from earlier days? He who wilfully or carelessly repudiates such an instrumentality as this, does it at his soul's peril. Even in heaven we are told that there is Divine worship, "which is not unlike Divine worship on earth as to externals." "In the heavens, as on earth, there are doctrines, there are preachings, and there are temples." "Preachings in temples serve as means of instruction in matters of life."—H. H., 221, 222. Not a little presumptuous is it for those who have this definite knowledge to claim that they themselves can do without external worship when it is needful even for the angels.

But this point cannot surely require any further argument or illustration. All who believe in the Heavenly Doctrines must, of necessity, believe in an external church, with its worship and sacraments, as a thing to be religiously supported and preserved. The duty of giving it all the aid and encouragement in his power lies equally at the door of every member. Apathy or indifference, on the part of any one, is not only injurious to him, but a source of weakness to the whole body.

In what has preceded, it has been assumed, for the sake of argument, that our societies do, in very truth, fill the position which may be justly demanded of them as visible organizations of the New Church. It is to be hoped that this is the case with all of them to a reasonable degree. And yet they would not be composed of imperfect and fallible men unless they were capable of marked improvement. An important question, therefore, for us to consider is, In what way can our churches be so ordered as to be of the highest spiritual service to their own members, and to exert the strongest and most salutary influence on the community at large?

It is to be remarked, in the first place, that the New Church suffers from no such defect as that with which the older religious bodies are afflicted, namely, the want of a clear, positive, and definite system of Christian truth. Such a system is ours in the fullest measure. If we make this fact apparent in all our teachings and ministrations, not by constantly proclaiming it as a fact, but by giving a taste of the truth itself, we cannot fail to supply a need which is not met elsewhere. There are, of course, wide differences in the ways in which the truth may be presented, and some of them will be much more helpful and effectual than others. The best way of all is that which does most to show the truth in its relation to a good life. This is what is meant by casting the net on the right side of the ship. It is the essential requisite in all really successful preaching. But, supposing that there is the intent and effort to lead men in the way to heaven, it is still necessary that the truth should be seen and felt as the Divinely-appointed means by which this may be done. To emphasize the distinctive truth which has brought the New Church into existence is, therefore, our first duty. Simple though the duty is, we may well doubt whether it is always successfully performed, or performed in such a way that our New-Church services produce the results which might rightly be expected of them.

In the early part of the present century, when the writings of Swedenborg began to attract attention, and the first New-Church societies were formed, the spirit of the whole sur-

rounding community was that of bitter opposition. The new doctrines were universally denounced as heretical and dangerous. No little courage was required to come out boldly in support of them. At the same time, complete separation from the old Christian sects was an absolute spiritual necessity to those who favored New-Church teachings. But now the condition of things is entirely different. So far are we, as New-Churchmen, from encountering violent antagonism from the other religious bodies, that their own preachers are, as a rule, popular and successful in proportion as they discard their old dogmas and approximate the belief of the New Church. This is probably the principal reason for the slow growth of the New-Church organizations at the present time. The prevailing spirit of toleration, together with the fact that in the denominations around us there is a visible reaction from the false doctrines formerly entertained, and a proportionate increase of spiritual light, makes it seem comparatively needless to break away from the old and cherished associations to join a small and feeble church like ours. The objection to uniting with our societies which one must now meet more often perhaps than any other, especially in the large cities, is the virtual, if not avowed belief that it is quite unnecessary to have *any* separate New-Church organizations and worship. Those of us who have been led to see the Heavenly Doctrines as a connected whole, and therefore as a complete new revelation of Divine truth, cannot be affected by such reasoning as this ; for we know that the wants of our souls cannot be satisfied with any partial, indefinite, or conjectural exposition, such as must needs come from those to whom Swedenborg is no authority, or merely one among many authorities, and who have not the slightest conception or acknowledgment of the opening of the Scriptures and the second coming of the Lord. Welcome, indeed, to our hearts should be the change which is so manifestly taking place in the religious world ; for it betokens the descent of the New Jerusalem in a larger sense than is comprehended in the schemes of any single organization. And yet it should be the very means of holding us sharply to our appointed duty ;

that of maintaining a place on earth where the distinctive doctrines of the New Church are taught in their integrity, without equivocation or reservation, so that all who stand in need of their help shall be sure to find it. The thorough and faithful discharge of this duty will do more to keep our own members within the sphere of the church, and to exert a positive influence on the general community, than any and all other things combined. We ought not to be satisfied with dispensing the mere generalities of doctrine. These can be found, to a greater or less extent, in the churches outside of us. But our mission is to proclaim the particular truths of the New Church, to study them ourselves, to encourage the study of them among our people, and to cause the lamp of the new dispensation to burn ever more and more brightly among us, always remembering, as was before said, that genuine truth is inseparable from the good of life, and that the most exalted faith is of no avail to man unless it visibly brings forth the fruits of righteousness.

This thorough consecration of ourselves to the specific work assigned us is the one thing needful in order to make our societies the centres of healthy growth and influence, and to hold all their members together in an active and orderly brotherhood. External devices may be adopted with a view to please the unthinking and to attract the multitudes. But these are mere temporary expedients. They have no real heart of faith or worship in them. They serve to obliterate the distinction between New-Church societies and others, rather than to emphasize it. But so far as we are the genuine exponents of the doctrines we profess, and seek to give them full and free expression in every word of instruction, in every act of devotion, in our homes, in our business, and in all our daily intercourse, we shall have the consciousness of doing what we can to extend the influences of the New Church among men; and, in the joy of that consciousness, we shall be content to leave the results with Providence, whether, to the outward sight, they be great or small.

Boston, Mass. JAMES REED.

MORAL TEACHING FROM THE BIBLE.*

In our last report, the committee spoke of the importance of a larger instruction in the moral lessons of the Bible, for children in Sunday schools and at home. Further study of the subject only confirms the opinion that the materials for this instruction abound, and that it will be most profitable to explore them and bring them into our work.

Last year lessons of this kind were drawn, for one of our Sunday schools, from the Gospel of Luke, and were found sufficient for the general lessons for the whole year, furnishing perhaps the most useful course that had ever been tried. Beginning with the sixth chapter, we find both direct instruction and illustrations by parable throughout the book, and both may be used for this purpose. Take, for example, the parable of the man who fell among thieves: verses 25 to 37 of chapter x. may be read, giving the whole of the story,— the inquiry as to the means of inheriting life eternal, the reply that it consists in loving the Lord and the neighbor, the story that shows who is a true neighbor. The comment may proceed in this way: The Lord teaches us that the whole way of life is to learn to love the Lord and the neighbor; not to get a great many things, nor to do great things, nor to be praised and admired, but just to learn to love; and, if we do this, then we go with loving hearts into heaven, and heaven will be very happy to us. And then the Lord tells us how we are to learn to love. He says there was a poor man who, on the lonesome road to Jericho, was robbed and beaten, and left on the ground, helpless and suffering, half dead. And then a priest came by, and, when he saw him, he went by on the other side. Now, do you think the priest was learning to love? Don't you think, when he turned away from the poor bruised and wounded man, that he shut up his heart a little tighter and harder, and, after that, loved men a little less than

* A report to the Massachusetts Association by the Committee on Religious Education.

before? And then a Levite came, and he saw him, perhaps hesitating a little whether he should take the trouble to do anything; but he, too, went by on the other side. And was not he, also, a little harder for it? The very thing that he might have used to make his heart kinder and more loving, when he turned away, made him more selfish and cruel. And then came the Samaritan, whom both the priest and the Levite despised, and who did not think so much of himself as they did; and, as soon as he saw him, he pitied him, and cleaned his wounds with wine, and bound them up with soft oil, and put him on his own beast, and carried him along with him to the inn. And don't you think that his heart grew kind and loving with everything he did, and every step of the way?

Now, the Lord tells us this to show how we may grow kind and loving. But, you think, we do not meet men who have fallen among robbers. No, but we do meet children and others who have been hurt, who have lost what they cared for, or who need something that we can give or do for them. A great many times every day, we feel that there is something we might do for others; and if we just set our faces, and go along about our own affairs, and don't do it, are we not doing just as the priest and the Levite did? And are not our hearts growing harder every minute? But if we stop, even if we think we are in a hurry, and see what we can do, and do what we can, patiently and thoughtfully, will not our hearts grow gentle and kind, like the Samaritan's?

Now, the Lord, who teaches us that this is the whole way of life, also provides all the events of life for us, and He provides that every day and every hour we shall meet some such need for what we can do. All the work that men and women do is just to help some one who wants help, or to make something that will be useful to others; and even when we are studying, or eating, or playing, we are getting ready to do some good to somebody. And all our life long, according as we choose what will be most kind and useful to others, or just what we want to do, we are growing kind hearted and loving, like the Samaritan, and fitting for a happy life in heaven; or

we are growing hard and callous, like the priest and the Levite.

We present this instance, which is not exceptional in any way, to illustrate the simplicity of the moral instruction which lies on every page of the Gospel when we study it for the children. We invite the attention of parents and teachers to the study, sure that they will find it profitable.

As announced a year ago, a course of lectures on "Physiological Correspondences," in the Theological School, was delivered last winter, to which Sunday-school teachers were invited. It was, however, attended by very few. No arrangements have yet been made for further lessons in the school, though, at some future time, the opportunity may be offered for a course upon the geography of Palestine.

For the Committee.

J. Worcester, *Chairman.*

HYMN.

Jesus, thou Prince of Earth,
Brother by human birth,
Yet Lord Divine,
Proclaim thy sacred right,
Put forth thy sovereign might,
And with revealing light
In glory shine!

Upon the quivering air
We pour our earnest prayer,
And bid thee come.
Come, be the Nation's guest,
Fill every throbbing breast
With joy by thee possessed,
Make it thy home.

Our fathers came of yore
To yonder wintry shore,
With purpose strong
To found a Christian State
On righteous freedom great,
To love the truth, and hate
Nothing but wrong.

Oh, make this land thine own!
Stoop from thy lofty throne,
And o'er us reign!
Send forth thy blessed Word,
And be thyself adored,
Our Saviour and our Lord,
Come and remain!

—*A. L. Stone.*

POSSIBLE EXCESS OF AMUSEMENTS.

In its report to the Association at its last session, the Abington Society made the following reference to the subject of amusements provided at social meetings held under the auspices of Societies: —

"What inner work of life in preparation for heaven is effected, it is not easy to estimate. And yet we may indulge the hope that faithfulness in external duties to the Church, affectionate and harmonious relations, enjoyment in attendance upon the larger and smaller meetings for worship and instruction in some increased degree from last year, are not entirely insufficient grounds for a hope that we are humbly assisting somewhat further the descent and extension of the beautiful New Jerusalem on this earth. Anything less than this is not doing true Church work. That we have even a least part in the accomplishment of this, is our earnest hope and aspiration. That our social activities may usurp too prominent a place, to the partial neglect of the real work which is before us to do, is sometimes a source of fear and apprehension, and is a danger, we feel, quite real in our societies, and carefully to be avoided. For the pleasures of the world are one kind of pleasures, and those of the Church and of heaven are another kind. And we feel that the difference of the two, needs to be ever kept in mind, in order that our social activities may reach into heaven and be permeated with something of that true, neighborly love and order and peace which reign there, and not rest too much amid the less elevated pleasures which gratify our selfishness and selfhood; in a word, that our amusements should be elevating, ennobling, and regenerating."

There is much difference between the circumstances of various societies, so that what one may usefully do may not

be well in another. Thus, in some small and secluded community, there may be no other entertainments of a public character than those which are furnished by a committee of the society. On the other hand, there are places in which every variety of entertainment is furnished by those who cater to the public demand, and, in such places, the society may take a very different course.

In spite of the difficulty of offering any suggestions which may apply to all cases, we may present some remarks upon the subject in the hope of making it better understood, for it is an important one demanding attention.

We are distinctly taught that the mind needs recreative enjoyments. It grows not only by its exercise in active work, but also by wise forms of relaxation, which rest the mind, cultivate the affections, and prepare the energies for fresh exertions. No mind does its best work when it is dull or morose or weary. The absence of all recreative enjoyment leaves the mind narrow, devoid of elasticity, and prone to severity.

We read in the "Doctrine concerning Charity":—

"There are diversions of charity, consisting of the various delights and pleasures of the bodily senses, which are of use for the recreation of the spirits.

"Such are conversations and discussions on various matters of a public, private, and economical nature; taking walks, and seeing sights which delight us by their beauty and splendor; sights of palaces and houses; of trees and flowers in gardens, fields, and meadows; of men, beasts, and birds; and also of spectacles of various kinds, representative of moral virtues and events, from which something of Divine Providence shines forth. These and the like are for the sense of sight. Then, there are various musical harmonies and songs which affect the spirits in correspondence with the affections; and decorous merriment, which elates them. These are for the sense of hearing. Besides which, there are convivialities, feasts, entertainments, and all kinds of merry-makings; games which are played at home, with dice, balls, and cards; and dances in wedding parties, and at festive meetings. These things and the like, are diversions which are of use for the recreation of the spirits. And again, there are all the manual operations, which,

at the same time that they afford bodily exercise, divert the mind from the works of its calling; the reading of books which record pleasant histories and opinions, and the perusal of the newspapers.

"These are the diversions of every one who is engaged in an office or calling, and they may be called the diversions of offices or callings. Yet actually they are the diversions of the affections which prompt men to engage in their callings. In every calling, there is an affection; and this affection stretches the will (animus) and keeps the mind (mens) intent on its work or pursuit; and if the mind is never unbent, it becomes dull, its desires are then rendered foolish whenever it has no excitement or stimulus; as salt loses its savor, or as a bow which is never unstrung loses its elasticity. Such is the case if the mind is long kept in similar and unvaried ideas."

"Thus a man's nature in his diversions is determined by his affection of charity. When he has this affection, he has all the things above-mentioned for recreations; he has spectacles and games, music and song, and all the beauties of the garden and the field, and all the delights of social intercourse. The affection of use, the same as it is in the inner man, remains with them all; and during its repose is gradually renovated. Diversions break or terminate the cares of business; for the Lord flows into them from heaven, and implants in them an interior sense of pleasure, of which they who are not in the affection of charity are totally unconscious. But he who is in this affection inspires his diversions with a fragrance or sweetness which is imperceptible to any but himself. The word fragrance is used, as meaning spiritual pleasantness; and the word sweetness, as meaning spiritual delight; pleasantness being predicated of wisdom, and the derivative perception of the intellect; and delight, of love, and the derivative affection of the will. They who are not in diversions from the affection of charity, have none of these things, for their spiritual minds are shut up; and in proportion as they recede from charity, their spiritual minds, in regard to the voluntary part, are compacted, as it were, with glue."—nos. 126, 127, 130.

In the light of these teachings the earliest New-Churchmen were led to inaugurate entertainments by and for the congregation. Committees were annually appointed to provide varied forms of healthful recreation, such as lectures, tea-gather-

ings, dancing-parties, and musical meetings. These at first excited unfavorable comment from those who had been brought up in the cold tenets of Calvinism, and who were accustomed to frown upon innocent sports as unholy, thereby often driving their children into deceitful and debasing forms of pleasure. But, gradually, the church social meeting has become everywhere common, and there are no forms of amusement inaugurated by our people which are not in use now in some degree by others.

Meanwhile, however, the public tendency, once looking strongly toward a puritanical severity of conduct, has been turned in the opposite direction. Books of an entertaining character, once almost unknown, have become accessible to all. Lectures and other forms of improving entertainment are given in almost every town. Shows of all descriptions are constantly going about, and some of them are instructive and deserving of the patronage received.

But this change has made people very fond of amusement, even to the degree of mental injury. Evenings are devoted to card-playing, to dancing, and to similar forms of amusement which, carried to an extreme, defeat their purpose, do not recreate the mind, and tend to develop a love of mere excitement which, once tasted, the mind continues to crave with very little benefit and with marked injury in many cases. For example, if one has gained such a love of games of chance that he has a distaste for all other forms of amusement, he has weakened his mind instead of strengthening it, and has unfitted himself for enlarged usefulness. The case is the same with that of one who, in his recreative reading, has acquired a habit of using only sensational literature till a really instructive book has become an object of aversion.

Are our societies making any mistake in the direction of providing an excess of amusements for their young people, or of providing any which are enervating and not ennobling? To this question it may be answered that the appearance of this is presented when a society reports no increase, no new means of useful work among its people and beyond, but sends to the *Messenger* only reports of festivities. There are those

among us who have sincerely regretted the tendency to report only these things, and who have felt that a copy of the paper into which such news entered to an undue degree was not suitable for circulation among religious people at large.

It has been noticed, however, that, as regards the news transmitted for publication, an improvement has been made, and this indicates a growing appreciation of other aspects of church life.

Leaving each society to judge of its own course, we may recommend that care be used to note the effects of entertainments provided, to look always to what is useful to the people in each community, to be careful not to throw the garment of the Church over anything degrading, to discriminate between modes of amusement in favor of those which improve the *mind* to some degree, to make all entertainments as full as possible of true neighborliness, and to seek to remain on the safe side of providing too little rather than to err by excess, to have every one understand that church social meetings are for the church purpose of promoting a spirit of charity, to have nothing done in any church building which lessens in the least degree its sacred associations, to maintain reasonable hours for terminating entertainments, and to make everything subserve the high purpose of regeneration.

All should return home from an entertainment provided by the church in a quiet, rested state of mind, full of friendly interest in others, and not without something gained to faith, or affection, or useful information. About a dancing party, the same gentleness of manner, the same sympathy with others, and the same effort to promote health and true happiness should gather as about any other entertainment. If minister and people are in earnest in seeking to make the social meetings of every sort useful to the cause of religion, directly and indirectly, they will be led, in their varying circumstances and seasons, to do what is right.

We would ask, in conclusion, if more could not be done in our social meetings to teach singing, and to practise choral exercises, so as to make use of this noble form of recreation, and at the same time to strengthen the public worship in this

particular? Would it not, also, be possible to have something more of what is known as the religious social meeting, in which some time is given to interested study of doctrine, and the remainder to quiet pleasures? In larger societies the young people may have their special meetings, but in smaller ones all the ages should be represented at social meetings, and each one should attend with the desire and purpose to make the time a happy and useful one for the rest. It may be well to recommend that each society should consider at the present time how it can provide for the coming winter a more useful, elevating, and thoroughly satisfactory course of entertainments than its past efforts have secured, perhaps providing less rather than more, and leaving time at each meeting for conversation, and so for the development of the most beneficial and pleasant forms of social intercourse. Thereby a society would be brought into greater unity, and consequent efficiency, and all would learn to take "sweet counsel together."

Bridgewater, Mass. THEODORE F. WRIGHT.

NAME the lands of the Bible, and you name the lands of constitutional freedom. Switzerland, Scotland, England, Holland, America, received their liberties from God's Word. France, largely destitute of the Bible for so many long years, has had fifteen different governments, all directly or indirectly of a revolutionary origin, in eighty-three years. Prussia at her side, though beneath a government harsh and with features of severity, has known how to avoid the desperate remedy of constant and bloody revolutions. She has advanced her liberties by calmer methods, and has maintained herself stable, prosperous, and strong. Mexico has cast out the Bible, and Mexico has had fifty-six revolutions since 1821.—*Rev. Arthur Mitchell.*

HOW CAN THE NEW CHURCH BEST HELP THE OLD?*

How can the New Church best help the Old — by affiliation, or by separation; by ignoring differences, or by emphasizing them?

This subject is of an abstract or rather of a general nature; and the reply must depend upon the application which we are to make of it. What is meant by "affiliation" and "separation?" I suppose the author of the question did not mean to ask whether a mistake had been made in forming a new organization. If, however, this were his meaning, there can be no doubt of the reply of every one of us. The fact that we are all voluntary workers in the organization which owes its existence to our faith in the Lord's Second Coming, is of itself evidence of our faith that a new organization is necessary— affiliation out of the question — a separation indispensable. And yet we may honestly hold two opinions about whether this organization is destined to be temporary or permanent — a church or a mission society. For while as a mission society we have been successful in spreading abroad a knowledge of the "writings" throughout the world, we have not as yet succeeded in establishing a strong, well-established Church life. Not only do we lack numbers, but we seem thus far to lack the ability to call down the fire from heaven, which shall establish us as a people peculiarly filled with spiritual graces, or able to labor together in unity to remove the evils of the community in which we live.

But, not believing this line of thought to be *apropos* to the intention of the question, I will forbear enlarging upon the causes of this lack of a true Church life; and have alluded to it chiefly for the purpose of calling forth the reason why from any who have clear ideas upon the subject. By a Church life I mean the effort as an organization, and not as individuals

* Read at Ohio Ministers' Conference in response to a request that this subject be treated.

merely, to remove the evils of the community, as distinguished from the work of the Church as an organization for mere spiritual exercises and teachings.

As, however, the author of the question, in asking how the New Church could best help the old, doubtless meant the organization which represents the new and the old, or which is called by the name of the new and by the name of the old, the inquiry leads to another respecting the identity of the organization with the thing it represents, or the identity of the external Church with the real Church. The real New Church can have no affiliation with the real old Church; for the old is dead; the Lord has left it. The command has gone forth: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." But we are not to confound the external with the internal, and certainly are we to beware of such confusion when the question of condemnation arises. If it is right to distinguish between a man and his sins, so as to encourage the one while we condemn the other, much more ought we to be careful to encourage the well-disposed and innocent in the old faiths, who are living innocent lives, and shunning evils because they are wrong.

We have no right to speak in any way so as to leave a wrong impression. We have no right to compromise the truth. If we desire to help the old, we shall hardly accomplish our purpose by leaving the people of the old to rest comfortable in the life of the old faith. But while we should utter no uncertain sound, it is questionable whether it is not better, far better, to present the doctrines affirmatively rather than negatively; to show the truth, reasonableness, beauty, and glory of the new rather than the falsity, unreasonableness, ugliness, and blackness of the old. We do not read that our Lord, with all his perfect manliness and sincerity, condemned the old Jewish religion, excepting as it was manifested in the confirmed, hopeless form of Phariseeism. He wept over Jerusalem; he taught in the temple; he told the disciples to observe all that the rulers of the Church bade them to observe. Canon Farrar, in his "Life of Christ," shows how the

Lord plead with the Jews; how slowly he gave up hope; how he clung to the last to the temple where first he learned about his Father's business; how, not until at the very close of his work, were the words wrung from his lips, "Behold, your house is left unto you desolate." If we had but a little of His spirit of love, how could we do otherwise than follow in his footsteps, and while honestly exposing the fallacies and abuses of the old when necessary, not desire to separate ourselves from the *people* of the old, but labor to show them the way to a higher, deeper, truer life?

Let us call to mind Paul's method. When he stood in the midst of the Areopagus, and was requested by the novelty-loving Athenians to tell what the Christians believed, he took for his text the inscription he saw on one of their altars, reading: "To the unknown God." From this text he drew the thought that God was no longer unknown, but known. And then he went on, speaking kindly and persuasively, not condemning their ignorance of God, or the inscription on their altar; adding that there was no longer any need of ignorance, and then exhorting them to repent. He told them the whole truth at last, but not at first. It was a method of leading by kindness and adaptation.

Similar was the spirit of the venerable John Clowes. In one sense, to be sure, he "affiliated" with the old; he did not "separate" himself from it. But inwardly he did not affiliate. He spoke the new truth; he left no false impression of believing it. But he spoke kindly and persuasively. He aimed to show the truth which underlay the old, to give a new interpretetion of it, rather than to condemn it *in toto* (Swedenborg's method, by the by, in treating of the Athanasian Creed); and, while he did not succeed in bringing his old society to leave its former connection with the establishment, I believe it is true that within a radius of five or ten miles from Manchester, where he preached, there is to be found the largest centre of New-Church believers in the world, when compared with an equal amount of territory elsewhere. And this indicates that truth brought into character — truth made personal — will have more power than any

other agency; more than intellect, more than the mere missionary zeal, more than any cold theories or practices of distinctive, clear-cut, authoritative New-Church preaching. I do not know how far John Clowes can be said to have "helped the old" Church, by influencing for good the lives of those who remained in the establishment, but he certainly helped those of the old faith to come out of it into the new, by uttering the truth in love, and withholding nothing essential. He did not "affiliate" with the falsities of the old, or its evil life; neither did he "separate" from its outward organization. Neither did he "ignore" the difference between the old and the new; but his method was rather to present the beauty and reasonableness of the new than to speak of the wrongness of the old. And, while our methods in minor things must differ, I believe we shall all do well to follow, in general, his method, except in connecting ourselves with or by remaining in the old. There is not the same reason for doing this as there was a century ago; but even this would be justifiable if one could do it in honesty, and not withhold any of the truth revealed for the use of the New Dispensation.

Cincinnati. JOHN GODDARD.

LIFE.

THIS one thing will I do: Most gratefully
I will accept the life God gives to me,
And wear it proudly, wear it patiently.
Molded and fashioned by his mighty hand,
He gives to me the life that he has planned,
And bids me take, and see, and understand.
Among the millions of eternity,
Plain as thou art, there is no one like thee.
O life! I bow before thee reverently!
High privilege — a gift so rare to take!
So I accept it, and for Thy great sake,
Of this the life Thou giv'st
The best will make.

— *The Open Window.*

SWEDENBORG STUDIES.

IMPROVEMENT IN TRANSLATION NECESSARY.

Every new thought or system of thought calls for new words, or uses old words in a new meaning. But this should not be understood to justify the use of words which are uncouth or obscure or wholly unintelligible. In our books there are many words which seem to be stumbling-blocks to the general reader, and which seem to have only the insufficient justification of being the English equivalents, in form but not in meaning, of Swedenborg's Latin words. For instance, we constantly find the words "illustrate" and "illustration" used in a sense which is wholly unknown to the general reader. He knows "enlighten" and "enlightenment" very well, and the only reason that he is denied these plain words is that Swedenborg used *illustro* and *illustratio*, and that our translators in their anxiety to be literal took the cognate words. There has been some revising of the first translations, and much new work has been done; but, as a rule, no one has put away the use of obscure and even unintelligible cognate words. More than this, the Latin itself has been retained in some cases, such as *proprium*, *esse*, *existere*, and *peculium*.

It does not seem presumptuous to say that both these usages will sometime be obsolete. The school boy translates in that way at first, but he does not go on to do so. The Cicero who, in the boy's mouth, talks in stilted phrases, speaks through an accomplished translator like Dr. Peabody in sentences of short and strong words. The cases are somewhat alike. More changes in the way of improvement than the early translators could approve have already been made, and the tendency is in the direction of further simplicity and clearness. This can never be obtained by loose and hasty work, ignoring the precise meaning and only approaching it, but it

must be sought for with much more pains than would be required to render by the cognate words.

We append a little list of words, showing how they have been rendered in ways which could be improved upon: —

Abalienatus, alienated.
Advertentia, advertence.
Appono, appose.
Aequilibrium, equilibrium.
Conatus, conatus.
Conduco, conduce.
Derivatio, derivation.
Determino, determine.
Eximo, exempt.
Explicatio, explication.
Existo, exist.
Extermino, exterminate.
Faveo, favor.
Illustro, illustrate.
Immergo, immerse.
Intentio, intention.
Involvo, involve.
Patrocino, patronize.
Recessio, recession.
Ratiocinatio, ratiocination.
Religiosum, religiosity.
Remotus, remote.
Respectivus, respective.
Scientificum, scientific.
Seminarium, seminary.
Vergo, verge.

This is only a small part of the list of words which in their cognates, as given, do not translate the original, because they do not present the idea of the original in clear language. "Attention" tells what "advertence" does not; "Explanation" tells what "explication" does not; "Withdrawal" tells what "recession" does not; and so on. We know the difficulty which attends the translation of the words for "knowledge" if we cannot use "cognition," however unfamiliar and meaningless to the general reader, and "science" in a meaning very different from that which it generally has, but we cannot admit the necessity of using either when they only confuse and mystify the reader. Nor can we favor the retention of a single untranslated word, not even *proprium*, for which "selfhood" seems to answer very well.

Sometimes two words are used for one, as "acknowledgment [or recognition]" for *agnitio*. This does not seem admissible as a common practice, for it leaves the reader to make the choice which belongs to the translator. The addition in parenthesis of the Latin word, thus "light (*lux*),"

sometimes seems necessary, but it is of no service to nine readers out of ten.

It is a singular fact that, except in the "Divine Love and Wisdom," Swedenborg uses the simplest forms of expression, and yet his English page strikes a reader at once as full of long and obscure words. We are hopeful, however, of gradual change in this respect.

THINKING OF THE DIVINE BEFORE CREATION.

One lately inquired for the passage which speaks of the difficulty of thinking of God from eternity, and of the unpleasant feeling produced in the mind by endeavoring to go back in thought to what preceded the creation of the world. T. C. R., 31, is probably the one referred to. We read there as follows: —

"Since man cannot think otherwise than from ideas derived from such things as are of space and time, he cannot perceive anything concerning God's immensity before spaces, or his eternity before times; yea, when he wishes to perceive them, it is as if his mind were falling into a swoon; . . . yea, if he should persist in penetrating into these things, he might easily fall into a delirium, and from this be led to a denial of God. I also was once in a similar state, while thinking what God was from eternity; what he did before the world was created; whether he deliberated concerning creation and thought out the plan of it; whether deliberate thought were possible in a pure vacuum; besides other vain things. But, lest by such things I should become delirious, I was elevated by the Lord into the sphere and light in which the angels are; and after the idea of space and time, in which my thought was before, was then a little removed, it was given me to comprehend that the eternity of God is not an eternity of time, and that, because time was not before the world, it was utterly vain to think any such things concerning God; and also, because the Divine from eternity, thus abstracted from all time, does not involve days, years, and ages, but all these are to God an instant, I concluded that the world was created by God, not in time, but that times were introduced by God with creation."

In n. 280 of the same work, at the end of the passage, he refers to this vain effort, saying,—

"I once thought about the essence and omnipresence of God from eternity, that is, of God before the creation of the world; and, because I was not able to remove spaces and times from the ideas of my thought, I became anxious, for the idea of nature entered instead of God; but it was said to me, 'Remove the ideas of space and time, and you will see.' And it was granted me to remove them, and I saw; and from that time I have been able to think of God from eternity, but not at all of nature from eternity, because God is in all time without time, and in all space without space; but nature in all time is in time, and in all space is in space; and nature, with its time and space, could not but have a beginning; not so God, who is without time and space; wherefore nature is from God, not from eternity, but in time, together with its time and space."

This same most instructive experience is related also in H. H., 167. The inference made is stated again in D. L.W., 76, 156. S. D., 3481, 4204, should also be examined by all who would see all that is said upon the subject.

THE SWEDENBORG CONCORDANCE.

Rev. J. F. Potts, the compiler, writes in *Morning Light* with clearness and force of the work: —

"Now that Part I. of the Swedenborg Concordance is published, perhaps I may be permitted to say that I strongly advise every New-Church man and every New-Church woman to take in the Concordance in monthly parts, and not to wait until it comes out in volumes. If they take it part by part, and month by month, they will be able to read it, but no one will ever read a whole volume of it at a time. The kind of knowledge that the Concordance contains cannot be taken in by any finite mind except in small doses. There is now an opportunity afforded, such as never existed before, to get for ourselves the most precious advancement that human beings can receive in this world. If any one will read the Concordance as it comes out, and carry out into his life one-hundredth part of what he learns there, he will forever bless the day that he resolved to do so. There are very few New-Church people who will not carry out into life far more than one-hundredth part of what they read in it. The great danger is that they will be cheated out of reading it altogether. That they will certainly

be if they wait until they get a huge volume of it. I am afraid that some may have an idea that the Concordance is a mere work of reference. It *is* a work of reference, but there are many works of reference that are also works for reading, as, for instance, all good Encyclopædias. I will venture to say that any New-Church man or woman who gets his eyes on one of the pages of the Concordance cannot help going on with the reading of it, not a great deal at a time, perhaps, but enough to make him a wiser and better man for that day. Of course some of the articles do not make interesting reading, but in every part there will be articles that every person will find to be most deeply interesting to read. No one should be deterred from taking a look into the Concordance because he has not had what is called an education. Spiritual intelligence is by no means confined in these days to what are called highly educated people. The Concordance is a book for everybody, whether learned or unlearned. It is being made with that end specially in view. The great object of it is to bring the vast stores of newly-revealed truth home to the people. There is no advantage of any kind in waiting for the volumes, except to those who have made up their minds that they are going to read very little more of the work than can be seen as it stands in their book-cases 'bound in cloth.' The principal characteristic of the so-called binding of a book, and especially a large book, in cloth, is the marvellous power it possesses of tumbling to pieces as soon as it comes into real use. By far the best way to treat any book that we are going to make real use of, is to get it, if possible, in the beautiful form in which it comes from the hands of the printers, and then have it honestly bound, either in cloth or any other suitable material, by a real binder of books. This is the cheapest course in the long run, as well as the noblest. The Concordance is being issued by the Swedenborg Society in a very handsome style, and on every account deserves to be put into an honest dress. It is also being issued at a very low price. Each Part will contain ninety-six large columns of matter printed in small but clear type. Not one single farthing of profit, in money, will accrue to either publishers or compiler from the sale of it. Therefore every person who buys it may feel that he is getting the extreme value that is possible for his money. The most advantageous way to get it is to form a club of a dozen or more subscribers, and so get it at the reduced rate from Mr. Speirs direct. In this way the work will cost each person that

receives it just a penny a week. That is what almost every one can afford even for the comparatively worthless reading that he gets out of the newspapers. Everything has been done that could be done to bring this work within the reach of everybody, and now all that is wanted is for each person to hold out his hand and take what the Providence of the Lord, and no mere human instrumentality, holds out to him."

"THEIR ROBES" IN REV. VII. 14.

READERS of the Word in both the King James and the Revised versions are so accustomed to read, "And have washed their robes, and made them white, in the blood of the Lamb" (REV. vii. 14), that they are surprised to find in both Swedenborg's works on the Apocalypse that he repeats "their robes," so that the verse reads, "And have washed their robes, and made their robes white, in the blood of the Lamb." This may be seen in A. R., 379, and in A. E., 476. The same may also be found in A. C., 4007, 4735, and A. R., 166. In T. C. R., 706, however, we have only *illas* ("them").

It will be found, on examination, that there is authority for both texts; that the longer, which repeats "their robes," was formerly in general acceptance, and has very high authority, but that the shorter rendering has gradually come to be preferred. Our translators have sometimes changed the passage so as to conform it to the received text, and to the form used in T. C. R., 706, but we doubt the wisdom of making such a change.

WHEN we pray for any virtue, we should cultivate the virtue as well as pray for it; the form of your prayer should be the rule of your life; every petition to God is a precept to man. Look not, therefore, upon your prayers as a short method of duty and salvation only, but as a perpetual monition of duty. By what we require of God, we see what he requires of us.—*Jeremy Taylor.*

BOOK NOTICES.

VEXED QUESTIONS IN THEOLOGY. By JAMES FREEMAN CLARKE. Boston: Geo. H. Ellis. 1886. pp. 249. $1.00.

DR. CLARKE calls these a "Series of Essays." Most of them were delivered as sermons,— one or two some years ago, the others lately. They hardly constitute a series. As is well known, Dr. Clarke is a plain man. He simply announces on Saturday in the Boston papers that "James Freeman Clarke will preach: subject, 'A Famous Saying of Lessing;'" and so on from week to week. This plainness and honesty run through all he says. He seldom reasons much, he seldom studies for a discourse, his topics are generally what the news of the day brings, his treatment is always brief and lucid, he abhors fine periods or sounding words, but his friendliness is widely felt and his influence is well known.

There are fifteen discourses in this volume. In the first he contrasts the five points of Calvinism with the Fatherhood of God, the Brotherhood of Man, the Leadership of Jesus, Salvation by Character, and the Continuity of Human Development, which he calls "Five Points of the New Theology." He next treats of Sin against the Holy Ghost, which he regards as wilful wickedness. The effect of this he thus remarks upon: —

> "Now, when any one has reached this point, and has shut God out by hardening the heart against his truth, what remains for him? Nothing but to go on, and to see his evil out; to carry it out to its last results, and so by the road, not of forgiveness, but of utter evil, to reach good and truth again. When, how, where, no one can say; for no one can sound the mysteries of free will. When one has wholly set his will to oppose truth, how far and how long he may go in that direction, no one can say. He must go through with it and see it to the end."

This salvation by evil is strange doctrine. It contradicts the very text from which he was preaching. It promotes immorality by saying that, no matter what a man sows, his harvest will be golden grain. And it resorts to a medieval refuge in saying that "no one can sound the mysteries of free will." This is the same as saying that one must believe what he does not understand, and is wholly unworthy of a man of Dr. Clarke's ability.

Speaking of the Holy Supper, Dr. Clarke frankly says, "There is, no doubt, an increasing indifference to it in most of the churches called liberal." He, however, pleads for it as a means of increasing Christian brotherliness.

There are several references to Swedenborg in the volume. To one of them we referred when the discourse on the "Word made Flesh" was printed as a tract. It seems to us that, to a high regard for Swedenborg, Dr. Clarke has not added an understanding of what the New Church claims and aims to be. He speaks thus: —

"Swedenborg has protested against the Anti-Christ of Orthodoxy. The profound mysticism of his soul, joined with a most healthy intellect, has given to us in his writings a system of rational spiritualism which no theologian can neglect, except to his own loss. The great value of it, I think, is that it lifts us above dogma into the light of the living facts and the permanent law of the spirit. It is injured by the presence of Swedenborg's strong individualism, and is to be used rather as suggestion than as instruction; but, as suggestion, it is of great value. The reaction of his will against the dead Calvinism of the Scandinavian Church sometimes confuses his spiritual vision; but his spiritual insight was, perhaps, the most powerful vouchsafed to any man in these latter days."

For many wise words of moral counsel with which this book abounds we have no space. The Unitarian writers lose, we think, by spending half their time fighting Orthodoxy, and trying to define their ever-shifting position in the theological world, but Dr. Clarke is by no means bound to this kind of pulpit work, and we hope to see other volumes from his kindly pen.

Footprints of the Saviour. By Julian K. Smyth. Boston: Roberts Brothers. 1886. pp. 230. $1.00.

These "Devotional Studies in the Life and Nature of our Lord" come to us in a beautiful little volume, with heavy paper, gilt top, rough edges. There is a special Christmas edition in white and gold in a neat box, price $1.25. The contents, which are the fruits of the author's study and experience written out during his last vacation, include chapters on "the Christ-Child," "the Christ," "His Sympathy," "His Temptations," "His Sanctity," "His Majesty," "His Sacrifice," "His Eternal Presence." Mr. Smyth is known as a very diligent worker in our ministry whose presentations of the new doctrine and life have been very acceptable both in his own pulpit at Roxbury, Mass., and in missionary lectures. He could have chosen, we think, no subject in which he could do more good. The religious world begins to realize

that the New Church is intensely evangelical, and that its doctrine of the Lord is what is needed by every devout mind in order to bring about a sense of the Divine presence in the daily life.

In a closing note the author indicates the source of his information. But he rightly presents the book to the reading public as a direct contribution from the Word of God. We shall watch the course of this publication with great interest, and we hope to present a more extended review at a later time when it is fully before the world.

CICERO'S TUSCULAN DISPUTATIONS. Translated by ANDREW P. PEABODY. Boston: Little, Brown, & Co. 1886. pp. 331. $1.25.

To school boys, Cicero is known as an orator who pursued Cataline with inimitable invective. Some men study him for his art and for the moral reflections which they find in his essays. To an increasing number he is a representative of the wisdom which had come down from antiquity and which found in Cicero, Seneca, and a few others its last teachers. Our own people are taught (H. H., 322, T. C. R., 273 and elsewhere) to regard Cicero very highly for his own sake. The venerable ex-preacher to Harvard University has for some years been employing his leisure in making translations of Cicero, and so much praise has been given to volumes which have already appeared from his pen that little is left to say. He is a free, strong, skilful translator. He is free from all pedantry and timidity. His rendering goes forward with grace and dignity.

The Tusculan Disputations, written in the form of dialogue, have as their subjects, "the Contempt of Death," "Bearing Pain," "Grief," "the Passions," and "Is Virtue Sufficient for Happiness?" They belong to the decline of their writer's political power, but to a period when family trial and public rejection had led him to seek retirement and to reflect deeply.

The book has an introduction and two full indexes, and is printed in the best manner.

ORIENT, WITH PRELUDES ON CURRENT EVENTS. By JOSEPH COOK. Boston and New York: Houghton, Mifflin, & Co. 1886. pp. 340. $1.50.

THIS is the tenth of Mr. Cook's volumes of Boston Monday Lectures, and contains his portrait, an account of the lectureship

from its beginning in 1875, a list of cities visited by Mr. Cook during his tour round the world lasting over two years, a table of contents, and then the six lectures with their preludes and appendices. The prelude of the first lecture is upon "National Aid to Education," and the lecture itself is on "Palestine, Egypt, and the Future of Islam," and the appendix contains "Illustrative Extracts from Letters and Journals." The next three lectures are concerned with India, the fifth is about Japan, and the sixth about Australia. The preludes treat of "Revivals," Municipal Suffrage for Women," "Religion in Colleges," etc. The first prelude and lecture are the most full of facts, and show Mr. Cook's power of presenting his points in his peculiarly impressive manner. He has shortened his courses, has come to depend mainly on preludes of a somewhat sensational character, and has become very self-conscious. His influence seems to us to be declining by his own fault. But no one can deny that he made a great success at first, and would still do so elsewhere than in Boston, where he has already given a hundred and sixty lectures. His first volume has passed through sixteen editions, the others a smaller number, decreasing towards the last. We are impressed with his power of description, and wish that he had given us more such word-pictures as he here presents sometimes.

How to Strengthen the Memory. By M. L. Holbrook, M. D. New York: M. L. Holbrook & Co. 1886. pp. 152. $1.00.

We hope that every one of our readers will get this book and carefully consider it. It is brief, well printed, orderly arranged, and at every point sensible. The writer has given a long time to the study of aids to memory, and he now publishes only the results of his thorough elimination of what is unneccessary. He proposes no fantastic measures, but puts all into a few principles easily remembered. His hopefulness that all can improve their memories seems justified by the facts. He tells of several men who excelled in this faculty, and gives their account of their training. Thurlow Weed's experience is very suggestive.

Recollections of Eminent Men. By Edwin P. Whipple. Boston: Ticknor & Co. 1887. pp. 397. $1.50.

There could be no better memorial of Mr. Whipple than this beautiful volume. It begins with a steel engraving of this large-brained, open-minded man. This is followed by Dr. C. A.

Bartol's memorial address, in which he skilfully and tenderly sketches the character of his friend. Then come essays and reviews, bearing upon Rufus Choate, Agassiz, Emerson, Motley, Sumner, George Ticknor, Matthew Arnold, Barry Cornwall, and finally upon George Eliot's great work, "Daniel Deronda," and her private life. We have read all slowly and with the most intense enjoyment, not only because the English is masterly and the knowledge of the subject always perfect, but because of the penetration and fairness and precision of every judgment. He slips but once, when he talks of "the crowd of volunteers, conscripts, colonels, and brigadier-generals that reinforced the Army of the Potomac;" but what is this little slur against page after page of august truthfulness?

TEN DOLLARS ENOUGH. By CATHERINE OWEN. Boston: Houghton, Mifflin, & Co. 1887. pp. 279. $1.00.

THIS is a story about a bright little woman who married a young man accustomed to good living, and tried keeping house for him at what his salary would afford, namely, ten dollars a week for food, fuel, light, ice, and so on. She succeeded admirably, became a mentor to her neighbors, trained a girl who came direct from Castle Garden to be an accomplished cook, won back her husband's proud relations who had thrown him off upon his marriage with a poor girl, and did it all within the prescribed cost. All her recipes and bills of fare are given here, and so neatly is everything presented to the reader that he gains flesh and happiness while reading how Harry Bishop prospered through his Molly's kindness and intelligence and skill.

SELF-CONCIOUSNESS OF NOTED PERSONS. Compiled by JUSTIN R. MORRILL. Boston: Ticknor & Company. 1887. pp. 187.

This very handsome volume, with thick paper, large type, and wide margins, contains a most instructive series of anecdotes brought together with an introduction and conclusion by the honorable senator from Vermont, who has so employed leisure hours. Here are two hundred famous people, kings, lords, poets, novelists, and a few pagan orators, and every one shows his weakness of undue self-appreciation. It is painfully evident that, with the most of them, self-love was predominant, and that their personal ambition was as great as their love of country. It is a book to have at hand as a reminder. Its compilation was certainly a highly useful work.

Ancient Cities from the Dawn to the Daylight. By William Burnett Wright. Boston and New York: Houghton, Mifflin, & Co. 1886. pp. 291. $1.25.

Mr. Wright is pastor of a Congregational Church in Boston, and delivered these lectures on Sunday evenings last winter. Fourteen cities form the subjects of the discourses,—Ur, Nineveh, Babylon, Memphis, Alexandria, Petra, Damascus, Tyre, Athens, Rome, Samaria, Susa, Jerusalem, New Jerusalem. In a modest preface, he says that he has no new information to offer, but would draw a lesson from each, and this he indicates by his titles. Thus, he calls Athens "the City of Culture," Memphis "the City of the Dead," Tyre "the City of Merchants," and so on. In description, he is very clear and concise, and he makes the moral lessons short and impressive. What he says of the New Jerusalem covers two chapters. He tells of the persecution which banished John to Patmos, and brings out the despair into which the Christians were sent by the hostility of the empire. He then presents the Holy City as a vision shown and recorded for the encouragement of Christians, bidding them believe that their cause would finally triumph. This is very much better than the old interpretation, which made the Holy City merely a promise of the restoration of Jerusalem, and, so far as it goes, is the truth. This general idea must come first before men can enter into the spiritual meaning of the Apocalypse.

We commend the book as an excellent hand-book descriptive of ancient cities in their greatness and in their decline.

We cheerfully commend *Queries*, published at one dollar a year, by C. L. Sherrill & Co., 41 Franklin Street, Buffalo, N. Y. It has fifty pages of literary matter, illustrated, and makes a specialty of questions in philosophy and other branches. To correct its monthly list of incorrect sentences is not only pleasant but profitable.

The report of the *Great Debate*, printed by Houghton, Mifflin, & Co., will be eagerly and carefully read. We find it much more satisfactory than the newspaper reports of the American Board meeting at Des Moines. There are eighty-six pages of the "Andover Review" size. Price 25 cents.

THE NEW CHURCH.

PESSIMISM AND ITS OPPOSITE.

We have been impressed with the fact that some care is required by our people to avoid both extremes of judgment in regard to the religious world. A person of indolent mind and lukewarm feeling will be either a pessimist or optimist, as his mere temperament may incline him to be.

It is especially easy to be a pessimist. The newspapers report very little of the quiet, useful work of the churches, and a great deal as to the fall of a minister here or there, the discovered hypocrisy of a prominent layman, or a quarrel over church property. A minister whose unworthiness has set him at disagreement with his society, or one whose eccentricities of doctrine amount perhaps to atheism, is made the most prominent of all those in a city. So, too, in the circle of one's own observation, the inconsistency of one is more noticeable and more spoken of than the good conduct of a hundred.

This may lead one of little thought, or of some indifference towards humanity in general, to pass a verdict of "unworthy, doomed, irremediable."

But, on the other hand, the opposite extreme is no more an evidence of painstaking thought and patient interest. The oversanguine view may be drawn from equally hasty observations, from the increase of liberalism, the great gifts made by money-kings to public institutions, the decline of sectarian bitterness, the growing respect for new truth. All this it is pleasant to see; but to conclude that the battle is won, that the millenium is here, and that all opposition of draconic influences has ceased, is as heedless as is the pessimistic position.

Neither pessimist nor optimist understands the case, neither studies it closely, and neither will be useful in dealing with it. The one will blame and condemn when there is much to be encouraged and approved; the other will applaud indiscriminately and will promote evil as well as good.

The only right mood is a hopeful, but cautious one. The

Divine promises of victory must not be forgotten, nor must the ominous signs be ignored. There must be patience enough to deal with individuals, to gather information rather than to form sweeping conclusions. Our people do not know enough of what is going on around them. They know only by report what they should know by sight. They do not carefully collect observations. They pronounce opinions not founded upon facts, but upon impressions. They dogmatize in an extreme of hope or of despair when they should be in a state of examination and gradually maturing judgment.

Every one who is trying to work usefully, and to do what in him lies to save the race, knows how easy it is to fall away from his task into the idleness of pessimism or optimism ; but this he must not do. He must be patient in dealing with individuals, as our Lord and his apostles dealt. He must not shirk his duty by saying either "it is useless" or "it is unnecessary." He will meet with much to discourage and much to stimulate, but he must receive both kinds with calmness, not permitting himself the luxury of scornful indifference nor of quixotic expectation, but working steadily in his own field, leaving to the Lord the affairs of the universal Church.

CAPITAL AND LABOR.

FROM a correspondent, who withholds his name, we have received the following good thoughts on this great subject. We wish that he and others felt more freedom in sending us their views to be printed, for the MAGAZINE needs a department of open letters.

"DEAR SIR, — In the NEW-JERUSALEM MAGAZINE for October, p. 611, I observe a notice of an address by C. C. Bonney, Esq., and note therein the quotation, 'What we want between Capital and Labor is, not war, but a wedding.' This statement is not quite satisfactory to me as an utterance from a New-Church source. As I look upon it, the troubles of which Mr. Bonney treats arise from what might be termed a partial *divorce* of Labor and Capital.

"The Creator endows every normal human being with capital. During infantile years, this 'capital' may not be apparent ; but, as the child approaches maturity, it becomes practically productive beyond the growth of the endowed. As Labor, both mental and physical, it contributes more or less of that which is useful, natural, social, intellectual, and moral ; too often, by perversion, of injury also. From this endowment of Capital by the Creator, wisely used, there comes, in favorable periods, accumulation above the needs of current consumption, this surplus taking the form of property ; thus we have Money Capital in addition to Labor Capital. Sometimes, by convention, there is the endowment of Property Capital (by inheritance) as well as of Natural Capital. Yet the last is superior to the former kind, though exercised for its acquirement.

"I observe that writers generally make the distinction of 'Wage-workers' as against 'Capitalists,' which leads to confusion; for do not the supervisors (whether managers or assistants) work for wages? And the capitalist watching his Capital also? Does not every person work (exert their powers) for wages, even though in some cases they be sin and death.

"As you will perceive, my quarrel is with the entire system of nomenclature on this subject generally in use, as being unphilosophical; while I also believe that a reformed system, based on a correct and more complete view of the powers of man in relation to the natural and spiritual forces, would contribute to an increase of order and harmony in the course of affairs."

IN QUEENSLAND.

FROM the *Brisbane* (Australia) *Telegraph* we present the pleasing news of a new building dedicated August 9, 1886:—

"The new mission church of the Swedenborgian community was opened at Rocklea yesterday afternoon by the Rev. W. A. Bates, minister of the parent church, Wickham Terrace, Brisbane. The mission house is situated in the middle of a large district, and is designed to serve as a convenient communal place of worship for all religious bodies when not in use by the founders of the mission. The church is a neat wooden structure, and is capable of holding about one hundred and twenty persons. The land on which the chapel is built was the gift of the Rev. W. A. Bates, and provides for extension. At the opening service yesterday there were about one hundred persons present, and Mr. Bates preached from the Gospel according to JOHN x. 16: 'There shall be one fold and one Shepherd.' After a few preliminary remarks, the preacher said Christian men feel themselves quite justified in dividing the Church of Christ, and in setting up a wall of partition upon very trivial grounds. Some have even gone so far as to claim the sole and exclusive right of explaining the Bible as the peculiar and heaven-born privilege of their section of the Christian Church, while others assert that eternal happiness is possible to those only who receive the doctrines to which their portion of the Church has given its consent. Now this is not what the true Christian wishes. The Church is far from perfect in condition, but there will come a time when the Church will be united as one family, when 'there shall be one fold and one Shepherd.' It may be that there will ever be differences of opinion in regard to such questions as the superior merits of liturgical or extemporary services, as to the value or propriety of having pictures and lighted tapers in places of worship, as to the relative virtues of sprinkling or immersion at Baptism; but the time will come when these points will no longer be looked upon as sufficient to justify separation in the Christian Church. To-day we are opening a new church, and we purpose pointing out upon the authority given in the inspired Bible what these points of unity are, and what they are not."

After giving an abstract of the sermon the account concludes thus:—

"On Saturday night there was a service of buns and tea, which was well attended, there being about ninety persons present. Mr. S. Grimes, M. L. A., occupied the chair; and in the course of his speech he traced the origin of all religious

communities. Mr. G. C. Watson also read a paper. The initiation of a mission is a new departure with the Church, and bespeaks a life and vigor in the Brisbane community exceeding that hitherto developed by any of the other individual Societies of the New-Jerusalem Church."

MR. GILES ON THE NEW AGE.

THE discourse on the New Age which Rev. Chauncey Giles delivered in Boston and elsewhere recently was published in full in the *Boston Herald*. He spoke in his characteristic way with constant and impressive illustration from natural facts. Thus he mentions Swedenborg: —

"The second and final question is, How are we to take this new step in interpreting the Word of God, and gain this rational knowledge which is to usher in the New Age of religious thought and life? I answer, In the same way and by the same instrumentality that all new steps in knowledge of every kind have been and must be taken; that is, by some man endowed with faculties equal to the task. The step from the old system of astronomy, by which all the heavenly bodies were believed to be as they appear to the senses, to the Copernican system, which demonstrates that the real truth is directly the reverse of the appearances, was taken by a man. The truths of geometry, and every step from isolated facts and the appearances of nature to the discovery of the laws according to which the material universe is created and governed, were taken by men. The step from the old age of muscle to steam to do our work and bear our burdens was taken by the aid of men. When the Lord desired to reveal himself and his truth to men in a new and permanent form, he employed men,— Moses and David, and Isaiah and John. Every advance in knowledge and power and the means of happiness has been made by some man endowed with qualities adapted to his mission. If humanity is to take a new step in spiritual knowledge and life, the history of humanity declares with united voice that it must be done by the instrumentality of a man specially endowed for the task. Who, then, you will ask, is the man, and how shall we know him when he comes? We believe — nay, I will put it in more emphatic terms, we know, because it is absolutely demonstrable — that Emanuel Swedenborg is the man, and we can know that he has done what he claims to have done by the truths he has disclosed. We can know it as we know that the geometricians discovered the true relation of the lines and angles of material forms to each other. We can know it as we know that chemists have admitted us into a new world of substances and forces, and discovered their qualities and uses. We can know it as we know any law or quality of matter which the scientist has discovered and made known to men, and that is, by the truths themselves. They give unmistakable and undeniable testimony to their nature. We know it as the blind man in the gospel knew that his sight was restored. 'Whereas I was blind, now I can see.' This is the testimony of every one who has come into this light, a light which increases in clearness at every step of advance."

REV. FRANK SEWALL, OF GLASGOW.

THE resignation by Rev. Frank Sewall of the presidency at Urbana has been followed by his transfer to the charge of the new Society in Glasgow, Scotland. He will be missed in this country, especially at Convention meetings, where his report of Foreign Mission work has always been a very interesting part of the exercises. He will carry with him a stock of energy which will be sure to make itself felt among our British brethren. In going he will be followed by the best wishes of our people on this side.

THE ILLINOIS ASSOCIATION.

THE meeting of this Association at Peoria, Oct. 15, 1886, seems to have been one giving promise of good work to follow. The ministers in attendance were Rev. Messrs. L. P. Mercer, Chicago; S. C. Eby, St. Louis; S. H. Spencer, Henry; A. J. Bartels, Chicago; T. F. Houts, Olney; and F. L. Higgins, of Topeka, Kan. There were pleasing reports from all the Societies. A new Society of thirty-five members had been organized at Olney. A good deed was done by the organization of a Missionary Board. The meeting lasted three days. There was preaching each day; and on Sunday, in addition to the services for the Association, Rev. L. P. Mercer preached in the Congregational Church to a large congregation.

MADAME LE BOYS DES GUAYS.

WE find this reference to the decease of a noble woman in Manual of the Birmingham Society.

ST. AMAND (CHER), FRANCE.

"News has arrived of the departure into the other life, at the advanced age of eighty-one, of Madame Clotilde Le Boys des Guays, a lady known to many New-Church friends in this society, and the widow of an eminent and learned man whose name is honored wherever the Church is known. He was the translator of the whole of Swedenborg's theological works from Latin into French — a labor to which he devoted much of his life for nearly thirty years. He died in 1864, she having thus survived him twenty-two years. She was his cheerful supporter in his great task, and devoted her personal fortune to defraying the cost of printing and publishing these voluminous works, the stock of which fills several store-rooms. For more than forty years, and up to the time of her decease, New-Church worship has been regularly held, in a large room at her mansion dedicated and wholly set apart for that purpose. At the funeral, an aged and excellent local New Churchman, M. Larue, conducted the service; and M. Humann, Minister of the New-Church Society in Paris, delivered an eloquent discourse.

It is hoped that her mansion, which has with its grounds thus become historical, may be secured to the New Church in St. Amand for similar uses forever."

MISSIONARY WORK IN VIRGINIA.

We are greatly pleased with the accounts of work in Virginia done by Rev. Jabez Fox. He is holding services here and there, visiting families who already have some interest in the new truths, baptizing and administering the Communion. The visible results of such work will be very small, but the effect of it is to dispel prejudice, to extend the field of our literature, and to bring to light persons not before known, but likely to become agents of promulgation. It is very pleasant, too, that Mr. Fox reports promptly and fully to the Board of Missions, so that its Secretary, Rev. W. H. Hinkley, gives full and fair accounts. Too much of this work is left to be reported upon by the people in the place, or in some way which does not give our people the full benefit of the experience.

THE CANADA ASSOCIATION.

The Canada Association is not large, but it is gloriously awake to its duty. It maintains two missionaries, who constitute half of its ministerial force, and the General Pastor, F. W. Tuerk, is actively engaged in work beyond the limits of his parish at Berlin. The Association publishes a bright little paper, the *Tidings*, maintains a book-room with sales of $1,000 the past year, and keeps in constant communication with all its members. It has no invested funds to draw from. Of course, much of its work must be done gratuitously. Of course, all its members must take an active part and responsibility. And it is much better that this is the case. It is very evident that other Associations have a good example set them over the border.

Rev. A. Roeder, of Vineland, N. J., has printed a discourse on "The Christian Evidences of a Future Life," in which he presents with originality of thought the doctrine of man a spirit. Copies may be had of him at one cent each.

"Theological Seminary, —— ——, Sept. 28, 1886.

"Dear Sir,—The members and officers of the Reading Room wish to extend to you their vote of thanks for donating them your much-valued magazine, the New-Jerusalem Magazine, for past years. They also wish to ask if you would be kind enough to send it to them this year again free.

"I remain, yours truly, ——, *Secretary.*"

The above is a specimen of letters received, which make a pleasant response to those who kindly provide for sending the Magazine to such institutions.

THE RELIGIOUS WORLD.

THE PROTESTANT EPISCOPAL CONVENTION.

Two subjects which came up before the Convention recently held in Chicago are of general interest. One was that of church union, in regard to which some Episcopalians have been prominent in the two Church Congresses which have been held. On this point the assembling of the Congregational Council in the same city presented an opportunity which was used by Dr. Phillips Brooks, of Boston, who moved the following resolution: —

"*Resolved*, the House of Bishops concurring, That the General Convention of the Protestant Episcopal Church in America send cordial greetings to the Assembly of the Congregational Church now in session in this city, and express to them our devout hope that our deliberations may minister together to the glory of God and the advancement of our common Christianity."

This was debated in much excitement. One said that "nobody knew what the Congregational body was;" another feared to give an approval to schism. Several substitutes and amendments were offered. The vote was finally 162 in favor to 112 against. Then a reconsideration was taken. But it was finally adopted amid great applause. The House of Bishops, however, did not pass it, but sent a message instead. This seems to show that the body has no common ground of opinion on this point, and that a large part hold a very narrow view.

The second subject of general interest was that of the proposed change of name. A more august name is wanted. It was moved to throw out the words "Protestant Episcopal" from the title of the Church. "American Church," "Church of Christ in the United States," and other titles were proposed. Some favored the change, others opposed. The weaker dioceses seemed to favor it, the stronger to be contented with the present name. The vote was, by clerical delegates, 17 in favor of change, 22 against, divided, 10; by lay delegates, 11 in favor, 29 against, divided, 4. And so no change was decided upon.

The comments of the *Church Press* are interesting. After noting that the lay delegates were "the cream of society," it says,—

"The resolution of the House of Deputies sending greeting to the Congregational Council was a graceful act; not so graceful the act of the Bishops in refusing their sanction.

"The most exciting discussion, so far, has been on the propriety of changing the name of the Church. A few very able speeches were made; on the other hand, a great deal of nonsense was uttered. The argument in favor of change on historical, theological, and even grammatical grounds is unanswerable. Still, the Convention decided not to change. It was surprising that so many voted for change."

AN OUTSPOKEN EPISCOPALIAN.

PHILLIPS BROOKS, D. D., made his return from the Chicago Convention the occasion of a most frank and somewhat sad statement of the trend of opinion among Episcopalians. We quote a few words: —

"Now, giving our Church an exclusive name, such as has been urged within the last few weeks, such as I tell you, my friends, there is exceeding danger that the Church will receive one of these days, is the distinct adoption of this theory [the apostolic succession]. That has never been done yet. There is no line in the Prayer Book which declares any such theory. It has heretofore been a theory held only by individuals. It has been a theory which many and many, both of the ministry and laity, have freely and frankly avowed that they disbelieved. I tell you, my friends, I never could for a single day consent to that. Let us face it fairly. Encouraged by the result reached in our Convention during the last few weeks, the promoters of this movement are going to make the effort more and more to force it upon our Church, to make our Church accept and declare that as its position. To one who believes that the Christian Church is the aggregate of all who believe and follow Christ, whether they class themselves as Baptists, or Methodists, or Presbyterians, or Congregationalists, or by whatever name,— to such a one the acceptance of such a title as this by our body, which has called itself heretofore by a name that implies that it was a part of the great Christian bodies, is entirely abhorrent."

"But unless this feeling and intention of the laity in our Church [which gave the largest majority against the change] come out more strongly than in the past, I declare it absolutely certain that in a few short years our Church will have taken its place crowned with a name like this among the little denominations of the country. It will doom our Church to become the Church of a little fantastic sect. It is not a question whether this theory of the apostolic succession is right or wrong; but, whether right or wrong, no man can remain in its ministry — and I do not see how any man can remain in its membership — who does not, somehow or other, accept that doctrine."

THE TWO SIDES OF THE ANDOVER CONTROVERSY.

WE give two letters without comment, the first from the editor of the *Congregationalist*, showing the spirit of the prosecutors, the second from one who has been a very large contributor to the

funds of the American Board and Chairman of its Prudential Committee : —

"*To the Editor of the Boston Transcript :*

"On my return from an absence of three weeks in the interior, my attention is called to the fact that sundry journals, and your own among the number, have intimated that the odious theological methods of the fifteenth century are being revived in order to attempt, before the 'proper authorities,' to crush for heresy sundry professors in the Theological Seminary at Andover. I beg to say that the only suit against those gentlemen to which I am a party, and the only one which I know anything about, is a friendly one, to determine whether or not they are guilty of perhaps the most stupendous breach of trust of a century not unmarked by such crimes. One would think that in a community of high-minded merchants and ingenuous business men such an endeavor would be received with a decent candor, rather than a spirit of persistent, if not malignant, misrepresentation. I have the honor to be, Faithfully yours, HENRY M. DEXTER."

"BOSTON, Oct. 18, 1886.

"*To the President and Corporate Members of the American Board of Commissioners for Foreign Missions :*

"BRETHREN,— I fully appreciate the honor you have conferred upon me in declining to accept my resignation, and in reëlecting me upon the Prudential Committee.

"I believe there has been, during the past few years, a divergence in the practical management of one part of the Board's work, which has, to some extent, brought the Board from its broad, catholic, 'undenominational,' and charitable position to be a partisan in questions that are not within its province, are local, in a measure personal, and divisive. With such a policy I cannot agree, and, believing it to be detrimental to the best interests of the Board, must decline to be a member of a body upholding it, namely, the Prudential Committee.

"I remain, with respect, now and ever, your co-laborer in the work to which every follower of Christ is commissioned. ALPHEUS HARDY."

ROMAN CATHOLICISM ON PROBATION.

A WRITER in the New-York *Independent* attempts to show that there is a doctrine of probation in the Roman Church, which may supply a present need. But he makes a queer presentation : —

"Accepting the doctrine of Jesus Christ, saying, 'Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God,' it holds that children dying unbaptized will never get to heaven, be they the offspring of Christian, Jew, or Gentile. This law is laid down by St. Augustine : —

"'Believe not, assert not, teach not, that infants siezed by death before the reception of baptism, can obtain the forgiveness of original sin, if you wish to be a Catholic.'

"But there the Church stops. Its dogma is that those souls shall be deprived

of supernatural beatitude, but it does not define what further fate awaits them. Yet the common opinion of our theologians is that they are in a state of natural happiness. St. Gregory, of Nazianzum, tells us that,—

"'They will neither be glorified nor punished by the just Judge; because, although not baptized, they have no personal malice and are rather ill-sufferers than ill-doers. Not every one that does not deserve to be punished deserves to be honored, and he who is not worthy of honor does not always deserve punishment.'

"St Augustine goes so far as to say:—

"'Who can doubt that unbaptized infants, who have only original sin, and are not burdened with sins of their own will, will be in the lightest condemnation of all? Which as I am not able to define what or how great it will be, so I dare not say that it would be better for them not to exist at all than to exist in that state.'"

UNBAPTIZED INFANTS.

THE *Churchman* has the following deliverance on the state of those dying in infancy, involving, of course, baptismal regeneration:—

"The English Prayer Book only says: 'It is certain by God's word that children which are baptized, dying before they commit actual sins, are undoubtedly saved.' Of the unbaptized it makes no dogmatic assertion. Neither in His Word nor through his universal Church has God revealed the state of the 'children of wrath,' who die before they are made the 'children of grace.' We cannot say that such are saved; we cannot believe that such are damned. We can only hope that in the intermediate state, God will in some way make up for the lack of regeneration, and that the blame will rest not on the child, but on those who are responsible for the unchristian neglect."

HARD CASE INDEED.

THE *Nation* takes space to say, with force, as to the Andover controversy:—

"The case of the poor heathen is, under the circumstances, a very hard one. When they are converted, and hear for the first time about eternal damnation, they are naturally very solicitious about the fate of their dead relatives, and would like to get some sort of assurance, knowing what kind of people they were, that they were getting another chance to behave decently in the next world. But the Board is unwilling to have the missionaries say a single word of cheer to them on this subject, so that the poor fellows receive with Christianity the awful revelation that the better Christians they are, the more certain it is to them that they will never see any of their deceased kinsmen again."

SECOND PROBATION.

THE Methodists like to exult in their freedom from Calvinism. In *Zion's Herald*, Professor Bowne begins to treat of Second Probation as follows, and then goes on to show that he does not believe in it, as commonly understood:—

"This question, which is so agitating the Congregational brethren, has never caused the Methodists much trouble. One leading reason is that we have never been hampered with the doctrines of election, the unconditional reprobation of the heathen, the possible damnation of infants, etc. One notices in reading the discussions of the subject that not a little of the alleged need of the doctrine springs from the necessity of escaping these views. Of course anything, even atheism, would be a relief in such a case. A missionary is reported to have said that he should find the doctrine of a second probation of great value in dealing with his heathen converts, as he should be able to assure them that their ancestors would have an adequate probation in the invisible world. When the old Friesian chief was about to be baptized, he asked where his ancestors were. The incautious priest replied that they were wasting in hell. Thereupon the old pagan, with finer feeling than the Christian, drew back, saying, 'I will feast with my ancestors in the halls of Woden rather than go to your beggarly, starveling heaven.' To prevent catastrophes of this sort, or to furnish some balm for agonized feeling, the doctrine of a Second Probation would not be without its uses."

A RESULT OF THE UNITARIAN CONFERENCE.

THE Unitarian Conference at Saratoga was held this year, as before, in a Methodist church. No attempt was made to spare the feelings of the proprietors, nor could it have been expected after the use of the church has been given. But the pastor, in his first sermon after the meeting, said,—

"As during last week we heard acclamations of applause greeting assaults on the Deity of Jesus and the creeds of the Trinitarian churches, falling from the lips of eminent preachers, because those creeds recognize the Deity of Christ, I, for one, felt the emotions of Clovis; and I yearned to exalt his Divine name again in this pulpit. Mentally, I prayed that in the future this building may be held forever sacred to the worship of the Father, Son, and Holy Ghost. It seemed sometimes as though we could all hear the voice of God's dishonored Son calling to us in the words of the bleeding chieftain, McGregor, 'I am not dead, my friends, but I am watching to see if you are doing your duty.' More and more, I personally felt as he felt who said in a Federal hospital, 'I can give up my wife, I can give up my only son, but, dear Jesus, I cannot give you up.'"

CHURCH UNION.

THE *Christian at Work* has its opinion as to Church Union:—

"Church union,—the union of all Churches in the Episcopal and a latter-day reincorporation with a reformed Catholic Church,—this idea may be left to little children to dream over and enthusiastic old gentlemen to discern through illusive spectacles. Assuredly, it will never come. But Christian union,—the spiritual union of Christians, whatever their denominational lines,—is bound to come; and, if there were as many bishops opposed to it in the country as there are stands of cotton in the South or corn-stalks in the West, they could not prevent the consummation."

RUINS BENEATH JERUSALEM.

Dr. Selah Merrill, our consul at Jerusalem, thus writes in the *Independent* about the ruins beneath the present surface of the ground in that city: —

"Those who are interested in such matters will be surprised when told that the accumulation of earth and rubbish above these various ruins was ten feet, and from that upward. The tombs were ten feet under the surface. The mosaic floor was fifteen feet, and parts of the old church as many as twenty feet below it. How old ruins get covered to such a depth is a constant surprise even to one who has studied them for years. This peculiarity was well illustrated last year (in 1885) when an attempt was made to grade the street for a few hundred yards in front of the castle and the Mediterranean Hotel in this city. At a depth of four to eight feet, the tops of six or more ancient houses were reached; also a number of old cisterns, old walls, and large, squared stones, the existence of which was not known. The old houses were filled in, where this had not been done before, and likewise the cisterns. The substantial wall of a building in which were places for doors and windows, was utilized as one side of a sewer, the great blocks of stone were broken up, and thus, after the paving stones were laid, all traces of these antiquities were obliterated. Wherever one digs inside the walls of Jerusalem, he is sure to find old remains; and this is true, to a great extent, of the region outside the walls in their immediate vicinity."

THE CHANGE OF THOUGHT.

Morning Light (London) prints a noteworthy sentence from an address by Dr. Bevan to the students of Congregational Memorial College, Brecon: —

"The real fact is that, consciously or unconsciously, the systems of theology which have prevailed in the past have been given up; and modern teachers are mastering theology only that they may change it, and take part in that reconstruction which must necessarily come, and the forms of which so many able workers in various fields are preparing, in readiness for a large and comprehensive recasting of theological thought in modes which shall be for our age what the systems of the past have proved to be in theirs."

CORRECTION.

In a brief comment in our last issue (p. 686) upon the language as to the gentiles in Acts x. 34, 35, we unfortunately referred to Paul. It was of course Peter, who should have been named.

JOURNAL

OF THE

MASSACHUSETTS ASSOCIATION

OF THE

NEW-JERUSALEM CHURCH.

113TH MEETING.

BOSTON HIGHLANDS, October 7, 1886.

1. THE Association met at ten o'clock A. M. in the church on Warren Square.

2. Religious services were conducted by the Rev. W. B. Hayden, who delivered a sermon from JOHN xii. 32.

3. The collection for the general uses of the Association performed through the Union amounted to $68.22.

4. The General Pastor took the chair.

5. Credentials of delegates were received and the following Roll was prepared: —

MINISTERS.

Joseph Pettee, James Reed, T. O. Paine, John Worcester, G. F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, H. W. Wright, Richard Ward, J. K. Smyth, J. E. Werren, H. C. Hay.

DELEGATES.

Abington.— Loring Holbrook, Lucius Faxon, Joseph Pettee, Jr., John Hyslop, John D. McKenney, Jacob B. Cobb.

Boston.— D. L. Webster, Francis Phelps, Wm. J. Cutler, George T. Hawley, George B. Davis, Charles M. Reed, Charles Harris, Benj. Randall, Charles H. Moore, H. B. Ruggles, H. L. Warren,

Benj. F. Badger, Jr., X. Allen Reed, Charles W. Saunders, Arthur W. Carter, James Young, Walter Lockett, O. B. Brown.

Boston Highlands.— Horace P. Chandler, J. A. Thompson, C. T. Dunham, S. S. Smith, Dr. J. P. Paine, Arthur Hooper, Ednah C. Silver, Arthur Burnham.

Bridgewater.— Spencer Leonard, Lewis G. Lowe, Nahum Leonard, H. B. King, E. A. Sprague, N. S. Keay, Cyrus A. Lewis.

Brockton.— Rufus C. Kimball, William Faxon, G. E. Kinsley, Davis Copeland, C. L. White, J. B. Freeman.

Brookline.—Abram L. Cutler, Wm. B. Haseltine, Daniel H. Rogers.

East Bridgewater.—A. B. Parker, L. W. Richards, Samuel Shaw, Minot C. Shaw, Robert O. Harris.

Fall River.— T. D. W. Wood, John B. Albro, Lemuel Pettee.

Lancaster.— H. D. Humphrey.

Manchester, N. H.—Anton Eschelmuller, Katrine Eschelmuller, Carl Roth, Alvin Pabst.

Mansfield.— Ruth Fisher, Evalina Fisher, Martha Richardson, Genevieve Stearns.

Newtonville.— F. A. Dewson, E. A. Whiston, Edwin Field, W. D. Philbrick, H. F. Churchill.

Providence.— Luther Daboll, Thomas Hope, George W. Whitaker, Benj. A. Jackson, George E. Manchester, James Whitehouse, Thomas Hope, Jr.

Salem.— Joseph Ropes, Samuel Worcester, Mrs. E. C. Dean.

Waltham.— George Phinney, Franklin H. Edson.

Yarmouth.— Chauncey Conant, Henry C. Thacher, James Park.

Rev. Messrs. W. B. Hayden and H. C. Dunham, of Portland, Maine, were also present.

6. The Roll was called.

7. The report of the Executive Committee was received and read. It contained a recommendation that the Manchester, (N. H.) German Society be received as a member of the Association. The recommendation was *adopted.*

8. Messrs. Anton Eschelmuller, Carl Roth, and Alvin Pabst, delegates from Manchester, then received the right hand of fellowship.

9. The report of the General Pastor was read.

10. Rev. James Reed, Messrs. John A. Thompson and E. A. Whiston were appointed a committee to nominate the elective officers.

11. The report of the Missionary Board was read.

12. The report of the Committee of Ministers was read.

13. The report of the Massachusetts New-Church Union was read.

14. On the subject presented in the reports of the Union and Missionary Board, Rev. John Worcester explained more fully the purpose for which an additional contribution is asked for, and moved the following resolution : —

Resolved, That the Association cordially approves the intention of the Missionary Board to encourage and build up the small companies of the New Church within our borders, and recommends that the sum of five hundred dollars asked for by the Board be raised by special contributions at the present meeting of the Association.

15. The resolution was further remarked upon by the Secretary, Mr. Hinkley, and others, and was *adopted.*

16. $166.90 was collected at the time, and $68 was pledged.

17. Mr. Hinkley moved that a committee of three complete the work. *Agreed to.* Messrs. Hinkley, Hawley, and Whiston were appointed.

18. The Committee on the Fund for Disabled Ministers read its report, from which it appeared that the fund now amounts to $12,566.90.

19. Rev. Mr. Hinkley expressed the wish that this fund might have its scope so extended that the widows and children of ministers may receive relief from its income. This idea received the concurrence of others, their opinions being expressed by Messrs. Warren and Reed, of whom the latter moved the following : —

Resolved, That it is the wish and recommendation of this Association that the benefits of the Fund for the Relief of Disabled Ministers be extended, so far as no legal objections exist, to include the widows and families of ministers, where occasion may require it.

20. The resolution was *adopted.*

21. The Committee for Providing for Homeless Children presented a report, making the following recommendations : —

That a Board be established by the Association, to be known as the Board for the Care of Homeless or Destitute Children, or by some other suitable designation, to whom shall be committed the work of receiving and deciding upon applications in behalf of

children needing care, and from New-Church families or persons willing to temporarily receive or permanently adopt them, as well as promoting in any other way the education and training in New-Church truth and life of children whose condition may properly render them subjects of the care of such a Board.

That said Board shall consist of six persons, — three gentlemen and three ladies, — who, when elected, shall divide themselves by lot into three classes, to serve, respectively, one, two, and three years; and that, hereafter, the Association shall annually choose two members for three years to take the place of the outgoing class.

That it shall be empowered to solicit funds, as the needs of the work may require, and to provide a temporary home in some suitable locality, if hereafter the maintenance of such a home shall seem to be demanded.

That it shall render a full report of its work at least annually to the Association.

22. The recommendations were *adopted*, and the nomination of members of the Board was committed to the Nominating Committee.

23. The Committee on Religious Education presented its report through Rev. John Worcester.

24. After remarks warmly approving of the report by Rev. James Reed, the report was, by vote, *accepted*. [See *Magazine* for December, 1886.]

25. Rev. W. H. Mayhew presented, by request of the Executive Committee, the following resolutions: — .

Whereas, since our last meeting, the Lord in his good providence has permitted the removal to the spiritual world of the Rev. John P. Perry,—

Resolved, That this Association, with which our brother has been connected for more than thirty-six years, desires hereby to express and place on record its feeling of affection and respect for Mr. Perry as a valued friend and counsellor, and its warm appreciation of his services to the Church as a faithful minister, a wise teacher, and an able and useful writer.

Resolved, That the Secretary be requested to forward a copy of these resolutions to Mrs. Perry and her children.

26. The resolutions were *adopted* by a rising vote.

27. The Association then took a recess of one hour, during

which a bountiful collation was served in the Sunday-school room and in Hotel Warren.

AFTERNOON SESSION.

28. The election of officers was taken up.

The Nominating Committee reported as follows : —

For Secretary. — Rev. Theodore F. Wright.

For Elective Members of the Executive Committee. — Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, W. H. Mayhew, Warren Goddard, Jr., H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, and J. E. Werren ; and Messrs. Albert Mason, David L. Webster, Thomas Hope, F. A. Dewson, R. C. Kimball, Lucius Faxon, William J. Cutler, Francis Phelps, Lewis G. Lowe, C. T. Dunham, George T. Hawley, and John A. Thompson.

For Committee on Religious Education. — Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. W. Goddard, Jr., and Mr. A. M. Knight.

For Committee on the Fund for Disabled Ministers. — Messrs. R. M. Pulsifer, E. A. Whiston, and R. C. Kimball.

29. The nominations were, by vote, *confirmed.*

30. It was *voted*, on recommendation of the Nominating Committee, that the selection of members of the Board for the Care of Orphan or Destitute Children be left with the Executive Committee.

31. The Committee of Ministers then presented, through Rev. James Reed, a report on the Need of Church Attendance, in response to a suggestion made at the last meeting by the East Bridgewater Society. [See *Magazine* for December, 1886.]

32. Rev. T. F. Wright discussed the subject of the report by speaking of the need of consecration in general and of due preparation on Saturday evening, so that the Sunday morning may find a glad and open state of the mind, which will enjoy, and profit by, the exercises of worship.

33. Rev. John Worcester remarked upon the change of heart and mind in passing from a state of dull intellectual apprehension of truth, wherein one feels that he has already more truth than he can use, to that state of mind and life in which there is a childlike desire to be moved to greater faithfulness and devoutness. This can only come through joining heartily with others in church meetings.

34. Rev. S. M. Warren spoke of the difference between public and private duties, and pointed out that church-going was a public duty, and neglect of it a public wrong, a wrong done in respect to that which is essential to the welfare of the community.

35. Rev. T. O. Paine spoke of the use of the church in saving souls, and of the Lord's example in leading all to good. We should come like Mary and not like Martha, to learn and be helped, meekly and innocently. The minister should go to his pulpit as the Lord went to the houses of the poor, comforting and guiding in an interior way.

36. Rev. W. H. Mayhew spoke of the use performed to others by one's coming in a receptive state which communicates itself by an inward way to them.

37. Rev. W. H. Hinkley believed that there was a traditional belief still surviving that the minister does a vicarious work for his people, so that there is little left for them to do than to look on. He felt that the sermon had been made too prominent in our services, so that the actual worship did not hold the first place.

38. The report was then *accepted*.

39. Rev. T. F. Wright then presented from the Committee of Ministers a paper on The Possible Excess of Amusements provided by the Societies, in response to a request from the Society in Abington. [See *Magazine* for December, 1886.]

40. Rev. John Worcester thought that, of late years, not sufficient pains had been taken to make the entertainments ennobling. He liked the suggestion that more attention should be given to music, and referred to what is said of the life of a heavenly society in T. C. R., 746.

41. The report was *accepted*.

42. On the subject of Services for Christmas and Easter, the Committee of Ministers asked to be relieved of its consideration, as it was already in the hands of the Sunday-School Association. *Granted*.

43. Rev. James Reed brought forward, by request of the Committee of Ministers, the subject of the Swedenborg Concordance prepared by Rev. J. F. Potts, and explained the nature of this great work. He then offered as follows:—

Whereas, it appears from advices received from England that the Swedenborg Society of London has undertaken the publication of the Concordance of Swedenborg's writings prepared by the Rev. J. F. Potts, and that, by incurring the large pecuniary obligations

involved in publishing so extensive a work, the Society is performing a service which cannot fail to be of the greatest benefit to the entire Church, therefore,

Resolved, That this Association hereby expresses its satisfaction at the completion and promised publication of the Concordance, to which Mr. Potts has devoted fourteen years of his life, and the importance of which must be fully recognized by all students of the Heavenly Doctrines.

Resolved, That the Association cordially endorses the appeal of the Swedenborg Society, and recommends to all members of the New Church within its boundaries, to aid in publishing the Concordance by becoming subscribers to the monthly numbers.

44. Rev. S. M. Warren, in seconding the motion, gave further information in regard to the Concordance, which has cost nearly fourteen years of labor.

45. Mr. Robert M. Paterson, of Paisley, Scotland, a near friend of Mr. Potts, was invited to address the meeting, which he did very gracefully, expressing his pleasure at what he had heard and his approval of the views expressed. He had known Mr. Potts during the time spent upon this work, and had the greatest impatience to see its publication.

46. The resolutions were then *adopted*.

47. Rev. T. F. Wright offered the following, which was *adopted*:—

Resolved, That this Association, recognizing with hearty appreciation the efficiency of the Waltham New-Church School in the performance of its very important use, would request the Committee on Education to keep the Association informed of the condition of the institution and of such aspects of the work of Mr. Benjamin Worcester and his assistants as may be helpful in the work of education elsewhere.

48. Rev. W. H. Hinkley presented afresh the subject of the contribution for missions.

49. It was *voted*, That the Rev. W. B. Hayden be requested to furnish a copy of his sermon for publication in the *Magazine*.

50. It was announced that the next meeting would be held in Boston, on Fast Day, in the church on Bowdoin Street.

51. The 71st selection was then sung, and the benediction was pronounced by the General Pastor.

52. Adjourned.

THEODORE F. WRIGHT,
Secretary.

OFFICERS OF THE ASSOCIATION.

General Pastor.— Rev. Joseph Pettee, Abington.

Secretary.— Rev. Theodore F. Wright, Bridgewater.

Committee of Ministers.— Rev. Messrs. Joseph Pettee, Warren Goddard, S. H. Worcester, James Reed, T. O. Paine, John Worcester, George F. Stearns, S. M. Warren, W. H. Hinkley, W. H. Mayhew, T. F. Wright, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, D. V. Bowen, J. E. Werren, Henry C. Hay, and G. I. Ward.

Executive Committee.— The General Pastor, the Secretary, and Rev. Messrs. James Reed, T. O. Paine, John Worcester, S. M. Warren, W. H. Hinkley, W. H. Mayhew, Warren Goddard, Jr., H. E. Goddard, Richard Ward, John Westall, J. K. Smyth, and J. E. Werren; and Messrs. Albert Mason, David L. Webster, Thomas Hope, F. A. Dewson, R. C. Kimball, Lucius Faxon, Wm. J. Cutler, Francis Phelps, Lewis G. Lowe, C. T. Dunham, George T. Hawley, and John A. Thompson.

Committee on Religious Education.— Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. W. Goddard, Jr.. and Mr. A. M. Knight.

Committee on the Fund for Disabled Ministers.— Messrs. R. M. Pulsifer, E. A. Whiston, and R. C. Kimball.

OFFICERS OF THE UNION.

President.— Mr. Francis A. Dewson.

Secretary.— Mr. Arthur Burnham.

Treasurer.— Mr. Albert M. Knight.

Directors.— Messrs. George B. Davis, H. P. Chandler, Wm. J. Cutler, R. M. Pulsifer, Albert Mason, Charles Harris, George T. Hawley, C. W. Barron, R. C. Kimball.

MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and Mr. W. J. Cutler, on the part of the Association. Messrs. Francis Phelps, F. A. Dewson, Albert Mason, E. A. Whiston, and J. R. Carter, on the part of the Union.

REPORTS.

Report of the General Pastor.

Since our last meeting I have been regularly engaged in the performance of my duties as General Pastor and Missionary of the Association. The particulars of my work for the year are given in my annual reports at the April meetings, and I will now only refer to one or two incidents out of the regular course.

At New York, by a member of the Connecticut Association, letters were shown me from a stranger in Kent, Conn., asking for ministerial services. From these letters it seemed quite clear that an interest in the Church had been awakened in that town which called for early and careful attention. I was requested by the authorities of the Connecticut Association to make a visit there; and our Missionary Board, to whom I reported the fact, recommended that I should accede to the request. In pursuance of this action, I left Boston the 17th of June, and spent from Friday night to Monday forenoon with the people whom I went to visit. I found they had never seen a New-Church minister, or even a New-churchman. I occupied the day (Saturday) in making calls and answering questions. In the evening, delivered a lecture on the doctrines in a district school-house, — quite a comfortable place. The people visited reside in a district some two or three miles from the centre of the town. It is not a large neighborhood. There is no church there, and religious meetings are held in the school-house. At the lecture some forty or fifty were present. There was excellent attention. To my surprise, as nothing had been said to me about it, at the close, a collection was taken up. Probably that is the regular custom there.

Before leaving Boston, Dr. Whiston, at my request, sent to New York for a package of the Unisonal pamphlets, to be forwarded to my address at Kent. They were duly received and proved, and I hope will continue to prove, useful as helps in singing and responsive readings. Under the direction of the more interested people, and in company with some one of them, I called at as many houses, Saturday, as I had time for. I will not enter into details, but merely state general results.

After learning by conversation with individuals, using the knowledge acquired, I made a list of three classes, taking the names. The first class is of persons decidedly interested in the doctrines. This class includes seven persons. The next class contains four names of persons who are considerably interested, but who cannot yet be said to be decidedly so. The third class consists of those who are described as quite friendly. Those whom I have mentioned as much interested appear to me to give the highest place to the teachings of the New Church, and to have an interest likely ever to increase and never to grow less.

My visit, which seemed to me to be received at far more than its value, so far as the visitor is concerned, apparently had much influence upon them. Through me, who have lived in pretty close connection with an important branch of the organized New Church for fifty years, they received impressions of its ways which tended to modify, and are likely to continue to modify, favorably, characteristics cultivated by their association with various organizations of the Christian Church. The conclusion to which I tended, and which they favored, was that it would be well not at the moment to decide what shall be done in the future, but to wait a little and allow the new elements to find their place.

Sunday morning at 10.30, I held a service and preached a sermon, and in the afternoon, at the house of one of the specially interested persons, baptized a woman eighty-seven years of age, who had earnestly desired for a long time to receive this sacrament. Had conversation with several in regard to baptism. It was favorably regarded; but the subject was new to them, and it seemed better that some delay in regard to its administration should take place. It is likely that they will be intelligently ready at no distant period.

A hundred tracts that I took with me were nearly all distributed —taken by persons who attended the services.

Since my return from Kent, an interesting correspondence with Mrs. Peters, who is very active and earnest in the movement, has been kept up. A full set of Swedenborg's works, including, by special request, the *Apocalypse Explained*, has been sent them by Mr. Webster, trustee of the Rice Fund, and also important works have been contributed by the President of the Connecticut Association and others. Mrs. Peters herself had a number of Swedenborg's works and a supply of tracts from Philadelphia, and these,

actively used by her for the benefit of her neighbors, were a special means of the interest which has been awakened. The library, now consisting of quite a number of volumes, is in her charge, and is being faithfully used for its most important work.

In one of her recent letters, Mrs. Peters speaks of several much interested readers with much warmth and expectation of very valuable results.

I wish to give you as clear an insight as I can of the character of the people I visited in Kent, and, as Mrs. Peters is a good representative of them, I shall best do it by giving an extract from the letter which I have just mentioned.

Alluding to a work she has just come into possession of, Mr. Arthur's *Story Sermons*, she says, "They seem best adapted to interest the indifferent of anything I have seen. I am glad, so glad, to help any who care for help; but they are so few, and my heart has always ached most for those who don't care, who do not know that they are poor and miserable, and blind and naked. It is no wonder to me (and He knows that it is with reverence and humility that I say it) that the Saviour came and suffered all things for the sake of this distracted, ruined world. He couldn't help it. Oh, the long-suffering pity and patience of the Lord! And the knowledge of it drives me all the time to look for means to help those who don't want to be helped, by showing them in some way, any way, that they are lost and must be saved. The writings of the New Church seem, necessarily, to be such as are suited to but a few of the multitude; but there is in me such a sense of need of something to set the thoughtless to thinking, something to arrest the attention of the careless, that I am all the time in expectation of its coming. These perfect truths are so adapted to lift up the lowest, that I am praying and looking for some Peters among New-Churchmen to be baptized with the Holy Spirit, so that, through their preaching, the multitudes shall again, as on the day of Pentecost, turn unto the Lord. The common people don't read Swedenborg or the Scriptures. It seems imperative that a living voice, a personal presence made powerful by the Holy Spirit, should, as of old, call all men everywhere to repent."

In order to estimate the meaning of this, it must be borne in mind that Mrs. Peters has a friend who is not a receiver of the doctrines of the New Church, whom she much respects, but who has remarkable power of influencing for good, and of awakening

and reforming persons of the class to which Mrs. Peters refers. Of course the New Church should carefully consider and faithfully do its duty to those whom she says do not want to be helped. As she advances she will, doubtless, come to see more clearly another important way in which they are to be helped.

It cannot be too deeply impressed upon us that the great means by which the mass of improving humanity is to be benefited by the receivers of the doctrines of the New Church is by the constantly growing reception of them in heart and life. Every heart-beat of the New Church has life in it, and sends life forth from it, just in proportion as it has appropriated to itself the life of love of usefulness, the life of love and charity, which the truth of the Church teaches; for this is the Lord's life. The heart and the lungs do not go out from their province, and do the work of the other parts of the body; but they prepare and send the life-giving blood which quickens every organ and member to do efficiently its own proper work. If the multitudes do not and cannot read Swedenborg, those who do read, if they receive into their heart and life the truths, are secretly a medium of strength and capacity to those in the extremes of the body efficiently to perform their ministry. The hands, the feet, and the skin can do their work when the life stream from the heart is doing successfully its work to these members. The Lord's Church is not restricted solely to those whose duty and use it is to embody in life the genuine truths laid open in Swedenborg's writings. It embraces a great variety of ministries, varieties adapting it to every form of human need. It embraces a ministry adapted to the needs of those who do not and who cannot read Swedenborg; and all these ministries will be improved and made really efficient for human improvement and salvation in the degree that those who have the genuine truth understand it, love it, do it, make it of their practical worldly life.

Since the last meeting of our Association, another name has been added to the growing list of the ministers of the New-Church who have left their work here and passed into the spiritual world. John Philander Perry, who had been feeble for some time, closed his life here July 30. It is not necessary to occupy your attention with a sketch of his character, which has been so well drawn in Mr. Mayhew's memorial discourse. An obituary notice of him has also just appeared in the *New-Jerusalem Magazine*. There is, however, one circumstance of interest in relation to him which has

not received particular attention, and of which a word may not be inappropriately said. It is generally known that he was deprived, to a very inconvenient degree, of the sense of sight. His changed condition in this respect, involved in his entering the spiritual world, it is interesting to contemplate. We read as follows in Isaiah: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." This, of course, refers to the spiritual blessings attendant upon the coming of the Lord, for it is preceded by these words: "I say to them of peaceful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you; then shall the eyes of the blind be opened." This, of course, means that those who were spiritually blind, without spiritual sight, which is sight or understanding of real truth, should be blessed with such sight. We know that our Brother Perry was one of those whose spiritual eyes were opened; one who, having been in the darkness of ignorance of spiritual truth, by the coming of the Lord had his eyes opened, and that he was blessed by the reception into his mind and heart of genuine truth. We have most cheering evidence that his understanding was cleared of the falsities in the midst of which he came into the world, and that it was illuminated with the heavenly light of the new dispensation. We have most cheering evidence that, with the light which gave him great joy, he received, also, the heat, the good, the love, the life in which especially, indeed in which alone, is the Lord's tabernacle, — his dwelling-place with men. But what must have been the consequence of this with him when he passed into that world where outward things correspond with inward? where the outward form agrees with the inward spirit, where the bodily form answers to the spirit's life? Thus we read in the work on *Heaven and Hell*: —

"The face of a man's spirit differs exceedingly from that of his body; the face of his body being derived from his parents, but that of his spirit from his affection, of which it is the image. Into this his spirit comes after his life in the body, when his exteriors are removed and his interiors are revealed."

Thus we see clearly that, when the material body of our brother was laid aside, he had an outward sight answering to his inward, and that even in this outward sense, in his case, the eyes of the blind were opened. And now, while we regard him as openly entering upon wonders which our eyes cannot see, our ears hear,

or our hearts conceive, we can also regard him as now enjoying in fulness, what we can more distinctly appreciate, that outward sight of which he was to so great an extent, for so many years, deprived.

JOSEPH PETTEE,
General Pastor.

REPORT OF THE MISSIONARY BOARD.

DURING the six months which have passed since the last meeting of Association, the Board has endeavored to perform with diligence the important duties committed to it. The advanced years of the Presiding Minister and the need of guarding his health have led the Board to suggest to him no new plans of work, but he has continued to visit the Societies having pastors, from time to time, to make quarterly visits to Pawtucket, Franklin, and other places having no pastors, and to do much in relation to the isolated people and to those who may need advice. At the time of your last meeting he was suffering from weak eyes and was obliged for a time to remain at home, but during five months he has been constantly engaged.

He has visited Manchester, N. H., and has also corresponded with the friends there, and they have in consequence decided to unite with us. Among other places mentioned in our record is Kent, Conn., where he made a very interesting visit, and where there is a good nucleus for a Society. We may also name, among places visited, Portland, Me., Yarmouth, Dorchester, Jamaica Plain, East Woburn, Springfield, Waltham, Mansfield, East Weymouth, West Foxboro, Providence, R. I., and New Ipswich, N. H. He will continue similar work.

Mr. Stearns somewhat modified his plan of work under suggestions from the Board, and it is believed that the change has been very useful. His work had previously been mainly visiting town after town, finding out our people, selling books and holding meetings. But the idea of forming reading circles and caring for them was taken up last spring, and since then he has been engaged upon it, generally spending his Sundays at home in Mansfield and neighboring places, where he has held services to the extent of his power, generally twice and sometimes three times in the day. He now has reading circles in Lynn, Lowell, Lawrence, Newburyport,

Gloucester, Clinton, Worcester, Fitchburg, Pepperell, and Haverhill, ranging in numbers from four or five to forty, the largest number in Lynn.

Other work which has been done under the auspices of the Board has consisted of Mr. Seward's five lectures on Sunday afternoons in the chapel at Cottage City, Martha's Vineyard, Mr. Werren's visit to Manchester, N. H., where he conducted services in German, Mr. Wright's visit to Carver, Mass., and such work as is done by the ministers when on vacation, some of which is manifestly of a missionary character.

At your last meeting the Brookline Society in its report said: —

"It will not be deemed improper, we hope, to suggest the importance of bringing all the members of the New Church in Massachusetts, not connected with Societies, into closer relations with the Association, and, at the same time, encouraging the assembling of those who can meet together for reading and studying the doctrines of the New Church.

This subject was referred to the Executive Committee and by them to this Board. We gave it immediate attention and sent out the following circular, the effect of which we have already noted: —

"The Missionary Board of the Massachusetts Association of the New Jerusalem is desirous of doing all in its power to promote the growth of the Church in the towns and cities of Massachusetts in which no active societies exist. For this purpose they have requested the Rev. G. F. Stearns, now in their service as a missionary, to organize reading circles wherever he finds persons who are interested in the doctrines of the New Church, and are disposed to pursue the reading of them with some regularity. They hope that Mr. Stearns will be able to visit such circles as may be formed, once a month, answering questions, furnishing books and papers that may be helpful, receiving contributions for the general uses of the Church, occasionally preaching and administering the sacraments where it may be desired, and in other ways assisting those who may receive his services to share in the life and uses of the Church.

"It is intended to begin the reading May 9, with the work on *Heaven and Hell*, reading an average of twenty-three numbers per week, which will complete the book in about six months.

"Persons interested in the truths of the New Church and desiring to pursue the study of them and to come into more living relations with the Church, are invited to address Mr. Stearns at Mansfield, Mass. It is hoped that this offer of service will be freely accepted, and at the same time that all who receive it will contribute to the support of the use according to their interest and ability.

JOSEPH PETTEE,
Chairman of the Missionary Board."

This is a very brief account of the past six months of our work.

We have a word to say as to the near future. We greatly desire to continue the work and to enlarge it. We would sow beside all waters. But there are two places in particular which we have in view as fields for special work. Dorchester already has a compact and earnest band of people who have procured a place of worship and hold services and a Sunday School. Lynn has not progressed quite so far, but may do as much very soon. There are other places, such as Lowell and Worcester, where suitable rooms for public meetings are to be had. We have therefore decided to call upon the Union for five hundred dollars additional, and we exhort you to see to it that this money is furnished at once. Remember that when it is written, "I Jesus have sent mine angel to testify unto you these things in the churches," it means that his message of new truth is sent to the *whole Christian world.*

Respectfully submitted.

T. F. Wright,
Secretary.

Report of the Executive Committee.

This Committee has held three meetings since the last session of Association, and has attended to all the business committed to it.

At its meeting April 19, it chose as members of the Missionary Board on our part Rev. Messrs. John Worcester, W. H. Hinkley, and T. F. Wright, and Mr. William J. Cutler, with the General Pastor, who is *ex-officio* a member of the Board.

It selected thirty-three persons to act as delegates to the General Convention at its session in New York, May 27 to 30. Twenty lay delegates were present together with thirteen ministers.

The Committee provided for reports to be presented to this meeting on subjects brought forward by Societies.

The time and place of this meeting were fixed upon.

A meeting of the committee was held May 22, to consider two applications for ordination, one from Mr. William L. Worcester, endorsed by the Philadelphia First Society, and one from Mr. Frank L. Higgins, endorsed by the Topeka Society. After hearing testimony as to the work of these young men in the Theological School, and since their leaving it, the committee unanimously voted that the ordinations be sanctioned.

The subject at its meeting September 27, was the application of the German New-Church Society of Manchester, N. H. for admission into the Association. This application comes from twenty-nine persons most of whom were organized into a Society by Rev. A. O. Brickman in the year 1881. Before this, Mr. Anton Eschelmuller, who had received the doctrines in Vienna, Austria, had been a resident of Manchester since 1865 and had been active in presenting them to others. Some idea of the energy of our German brethren and sisters in Manchester may be formed from the fact that they maintained Sunday meetings without break and a Sunday school now numbering thirty-two, so that, when visited by Rev. William Diehl, of New York, in June last, six persons were confirmed. Mr. Diehl visited them in the room of Mr. Werren, who was out of the country, but who expects to visit them again.

The committee, after considering the application and hearing a written history of the movement, voted without dissent and with much heartiness in favor of the Society's application, and would recommend to the Association that the Manchester German Society be received as a member of this Association by the right hand of fellowship extended to its delegates.

The committee has provided for the preparation of a resolution in memory of Rev. J. P. Perry.

Respectfully submitted.

T. F. Wright, *Secretary.* Joseph Pettee, *Chairman.*

Report of the Committee of Ministers.

At its last session, three subjects were presented to the Association, in Society reports, for its consideration, namely, the need of attending Church, the possible excess of amusements at social meetings, and the want of more hymns and services for Christmas and Easter. All these were placed with this committee, and will be separately reported upon to-day.

According to our custom, we have had many subjects under consideration at our meetings, frankly comparing views with benefit to all. Some of the topics are, "The Advisibility of Exchanging with Ministers not of our Church," "The Coöperation of the Heavens in the Incarnation and Glorification of the Lord," "Amusements provided by the Church," "The Joy of the Lord,"

"Simple Preaching," "The Proper form of the Benediction," "The Concordance prepared by Rev. J. F. Potts," "The Question as to a Summer Resort for our People at Pocasset or Elsewhere," and others.

Respectfully submitted.

T. F. Wright,
Secretary.

Joseph Pettee,
Chairman.

Report of the Massachusetts New-Church Union.

In presenting the report of the doings of the Union which is expected from us at the fall meeting of the Association, we naturally recur to the last annual report presented at the April meeting, and to the change which then took place, experimentally, in the time and manner of holding our annual meeting, by bringing it into immediate connection with the regular meeting of this Association. The experiment seemed entirely successful, and the doubts which were entertained by many, as to the practicability of the change, were entirely removed. Not only was the meeting of the Union more full and satisfactory than any before held, but there was no observable interference with the usual business of the Association; on the contrary, a better and more orderly opportunity was afforded for discussing the affairs of the Union, which, as a matter of course, must always claim attention, in one form or another, at each of our regular meetings.

The most prominent fact in our yearly report was that of the deficit of about $300 in our income account, — an unusual result, arising mainly from a falling off in the voluntary contributions which form so necessary a part of our financial dependence.

Such contributions, since that meeting, are reported to have been about the same in amount as for the corresponding period of the last year, and we therefore need to remind you that the demands for expenditure upon the various uses maintained by the Association through the agency of the Union necessarily incline to increase rather than to dimish, and that income from recent legacies is yet to be earned before it can be made available.

The legacies left in our care by the will of Mr. Lyman Clark, of which $10,000 was to be invested and the income used for our general expenses, were paid during the latter part of August, and have not yet been permanently invested.

By the will of Mr. William P. Gardiner, of Richmond, Me., recently deceased, the Union will eventually receive from his residuary estate about $1,700.

Very little change in the manner or magnitude of our work, during the past six months, has been observable, but there has been a slight increase in the circulation of books by the Library, where 61 new takers have appeared, and in the sales department.

The magazines, in which a good deal of interest was expressed at the annual meeting, hardly hold their own; the *New Jerusalem* having lost fourteen and the *Children's* three subscribers as the result of this year's changes in their lists, in spite of some inducement offered to new subscribers in the gift of the cheap editions of *Heaven and Hell* and the *Divine Providence*.

The printing office continues to fill a useful place in our economy, and to be fully employed.

No changes have been made, the present year, in either of the sub-committees or in the Missionary Board. The separate report of this Board to the Association will indicate a considerably extended field of action for Mr. Stearns, our missionary, whose establishment of reading classes in several places keeps him constantly in travel and involves a considerable increase of expense for this purpose. No more useful work can possibly be performed by us. It should be encouraged to the utmost, extended as far as practicable, and the necessary expenditure provided for. Shall we not see that this is done?

If we have nothing more of interest to report at this time, it is not that the regular work of the Union has ceased to be prosecuted with energy and efficiency, but that its channels are so well established as to present no new or striking features, and the old story does not appear to need repetition.

If the life of each Society in the Church is active, realizing its relation to the adjacent community and its opportunities for useful work in such relation; if these separate experiences are brought together at our associate meetings, made the basis for united sympathetic effort, and entrusted to the Union with assurance of sufficient support, we may have for every meeting of the Association a new and interesting story to tell, for the work which spreads out before us is one which has no limits, and may be filled with infinite variety of application.

Francis A. Dewson, *President.*

Report of the Committee on the Fund for Disabled Ministers.

At the October meeting of 1885, we reported the amount of the Fund in the hands of the Treasurer of the Union to be	$2,488.40
Since that date there has been received: —	
For Interest	126.50
Contributions	2.00
	$2,616.90
There has been expended under the direction of the Missionary Board	50.00
Leaving a present balance of	$2,566.90

In addition to the above, the Treasurer of the Union has received the legacy of $10,000 from the executor of the will of Lyman Clark, the income from which will be available for the relief of the needs of disabled ministers.

Respectfully submitted.

R. M. Pulsifer,
E. A. Whiston,
R. C. Kimball,
Committee.

Oct. 7, 1886.

Report of the Committee on Providing for Homeless Children.

The committee appointed at the last meeting of the Association "to consider ways and means for providing for the care and education in New-Church truth and life of homeless children," would report the following recommendations: —

That a board be established by the Association, to be known as the Board for the Care of Homeless or Destitute Children, or by some other suitable designation, to whom shall be committed the work of receiving and deciding upon applications both in behalf of children needing care and from New-Church families or persons willing to temporarily receive or permanently adopt them, as well as promoting in any other way the education and training in New-Church truth and life of children whose condition may properly render them subjects of the care of such a Board.

That said Board shall consist of six persons, — three gentlemen

and three ladies,—who, when elected, shall divide themselves by lot into three classes to serve respectively one, two, and three years; and that hereafter the Association shall annually choose two members for three years to take the place of the outgoing class.

That it shall be empowered to solicit funds as the needs of the work may require, and to provide a temporary home in some suitable locality, if hereafter the maintenance of such a home shall seem to be demanded.

That it shall render a full report of its work, at least annually, to the Asssociation.

William H. Mayhew.
Francis A. Dewson.
Warren Goddard, Jr.
Julian K. Smyth.

CONSTITUTION AND BY-LAWS.

CONSTITUTION.

1. This Association shall be called The Massachusetts Association of the New-Jerusalem Church.

2. The Societies composing it are the Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater Societies, and any other Societies of the New-Jerusalem Church admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers, and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the General Pastor, the Pastors and Ministers of the Associated Societies, and any other Ministers recognized as such by the General Convention of the New Jerusalem in the United States of America, who reside within the limits of the Association. Acting under the provisions of the Constitution of the General Convention, the Association directs that a candidate who is ordained into the ministry with its sanction, shall be authorized to lead in public worship, to preach the Word according to the heavenly doctrines, to administer the Sacraments of Baptism and the Holy Supper and the rite of Confirmation, and to consecrate marriages.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number, fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The Officers of the Association shall be a General Pastor and a Secretary, together with a Committee of Ministers, an Executive Committee, a Missionary Board, and a Committee on Religious Education.

8. The General Pastor shall hold his office by a tenure similar

to that of the Pastor of a Society. He shall have a general supervision over the affairs of the Association, shall preside at meetings of the Association, and shall have authority to call special meetings thereof, to alter the time and place of holding meetings, and to convene the Committee of Ministers and the Executive Committee at his discretion.

9. The duties of the Secretary shall be those usually pertaining to that office.

10. The Committee of Ministers shall consist of all the Ministers of the Association.

11. The Executive Committee shall consist of the General Pastor and the Secretary, and of twelve Ministers and twelve Laymen to be elected annually. It shall act, in conjunction with the General Pastor, on all matters relating to the ordination of Ministers, the authorization of preachers when the General Pastor has not sole jurisdiction under the rules of the Convention, and on the application of Societies for institution and for their admission into the Association. This Committee shall act with the authority of the Association, and have a general superintendence of its affairs, in the interim of its meetings. It shall prepare business for the action of the Association, and shall hold meetings by previous appointment, or at the call of the General Pastor, or at the call of any five members of the Committee. Seven members shall constitute a quorum.

12. The General Pastor, and four other persons, to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

13. The Committee on Religious Education shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon subjects connected with religious education.

BY–LAWS.

1. This Association shall meet semi-annually in April and October.

2. The Order of Proceedings at meetings of the Association shall be:—

1. Divine Worship.
2. Collection for the Massachusetts New-Church Union.
3. Calling the Roll.
4. Reports of Societies (in April).
5. Election of Officers (in October).
6. Report of General Pastor.
7. Report of Missionary Board.
8. Report of Executive Committee.
9. Report of Massachusetts New-Church Union.
10. Report of Committee of Ministers.
11. Report of Committee on Religious Education.
12. Reports of Special Committees.
13. Unfinished Business.
14. New Business.

3. All Reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

4. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

5. At the close of each meeting, the Journal of its proceedings shall be read.

6. The Journal of each meeting, together with such Reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

7. Each Society shall report to the April meeting of the Association, its statistics for the year, together with such other information as ought to be laid before the Association.

8. The Executive Committee shall elect the delegates to represent this Association in the General Convention, and the delegates thus selected shall be authorized to fill any vacancies which may exist in their number.

9. The Committee of Ministers shall annually revise the list of ministers, and report the same to the Association.

10. When the application of a Society for admission into this Association is granted, if delegates from the Society be present, they shall be received by the Presiding Officer in a manner similar to that in which he would receive members into a Society.

11. In case any question arises as to the respective duties or jurisdiction of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final, until annulled or modified by the Association or the Union.

List of Societies.

Boston	organized Aug. 15, 1818.
Bridgewater	May 29, 1833.
Abington	Feb. 25, 1835.
East Bridgewater	Aug. 2, 1838.
Brockton	Sept. 12, 1838.
Providence, R. I.	Oct. 15, 1839.
Yarmouth	Sept. 20, 1843.
Pawtucket, R. I.	Apr. 4, 1844.
Lowell	Sept. 17, 1844.
Foxborough and Mansfield	Nov. 19, 1846.
Springfield	Mch. 27, 1853.
Fall River	Nov. 12, 1854.
Brookline	Apr. 29, 1857.
Contoocook	May 24, 1857.
Taunton	Aug. 26, 1860.
Salem	Jan. 25, 1863.
Newton	Apr. 11, 1869.
Waltham	July 4, 1869.
Boston Highlands	Dec. 12, 1870.
Gloucester	May 11, 1871.
Lancaster	Oct. 10, 1875.
Manchester, N. H.	1881.

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TABLE OF CONTENTS.

LEADING ARTICLES.

	PAGE
Address to Ministers' Conference. *W. B. Hayden*	453
Angels and their Ministrations. *H. C. Hay*	334
Apostolical Succession. *T. F. Wright*	591
Autobiographical Sketch. *T. B. Hayward*	561
Caring for the Weak. *S. M. Cate*	287
Coming of the Son of Man, The. *John Worcester*	321
Composite Portraiture. *William Denovan*	169
Corner-Stone of the New Church, The. *James Reed*	385
David, Representation of. *D. H. Howard*	257
Development in One and Many. *William Bruce*	648
Divine Love. *Hans Thielsen*	511
Earth, Duration of the. *John Doughty*	73
Education, The New. *G. W. Worcester*	21
Evidences of the Judgment in 1757. *E. D. Daniels*	395
Fermentation. *James Park*	295
Genealogy of the Christ. *William Denovan*	657
Heart and Lungs, Correspondence of. *J. J. G. Wilkinson*	80
Holy Houses Restored. *James E. Mills*	229
Holy Spirit, The. *James E. Mills*	625
How can the New Church best help the Old? *John Goddard*	725
Incarnation, The. *John Worcester*	497
Improvement in the Hells. *B. F. Barrett*	94
Italian Religious Reform. *L. Scocia*	272
"Jesus Increased in Wisdom." *John Worcester*	38
Letter of the Word. *William H. Alden*	518
Lightning: Natural and Spiritual. *G. F. Stearns*	129
Matter. *S. M. Warren*	65
Micah vi. 6, 7, 8. *John Doughty*	575
Minister's Place in Communion. *Frank Sewall*	215
Mission of the New Church. *Albert M. Knight*	463
Mission in Boston. *Julian K. Smyth*	404
Missionary Work, Our. *W. H. Hinkley*	12
Moral Teaching from the Bible. *John Worcester*	716
New Age as an Historical Study. *W. B. Hayden*	161, 193

PAGE

Orphanage in Massachusetts, An. *W. H. Mayhew* 328
Otis Clapp. *Samuel H. Worcester* 689
Passion, Influence of. *Adolph Roeder* 528
Pentateuch Criticism. *Edwin Gould* 202
Periodical Literature of the Church. *W. H. Hinkley* 153, 277, 346, 412
Perry, John Philander. *Joseph Pettee* 596
Possible Excess of Amusements. *Theodore F. Wright* 719
Public Worship. *James Reed* 708
Receptive States. *John T. Prince* 362
Remains, Destructibility of. *W. Goddard, Jr.* 222
Roman Catholics, Testimony as to. *W. H. Hinkley* 579
Sabbath, A Primitive. *James Park* 661
Significance of the Nativity. *T. B. Hayward* 699
Soul delivered from Hades. *A. E. Ford* 144
Swedenborg's Spiritual Home. *Francis Phelps* 634
Worship: its Spirit and Value. *S. C. Eby* 1

POETRY.

Birth of Man. *Hudson Harlan* 355
Lesson, A. *Selma W. Paine* 428
Love is the Life of Man. *Clifford Smyth* 472
My Work. *A. S. Wiltse* 213
Repentance. *Clifford Smyth* 417
Seeking God. *Joseph Ropes* 11
Suggested Verses. *Selma W. Paine* 72

SWEDENBORG STUDIES.

A. C., 4054, Error in Translation 297
A. C., 4292, "New Paragraph" 111
A. C., 4299, Translator's Error in 110
All Religion of Life. *S. H. Worcester* 429
"Alteration" 175
Arcana Revision 602
Antipas 301
Athanasian Creed: its Authorship. *Frank Sewall* 539
"Badgers' Skins" 178
"But thou art Rich" 367
Changes of Point of View in the Arcana 172
Diminishing and Increasing Equilibrium. *W. H. Hinkley* 667
Divine Love and Wisdom in a New Translation 107
Frost for Fire in A. C., 7553 671
Heavenly and Earthly Speech 232
Improvement in Translation Necessary 729
Indexes of Work on Marriage 371
Laws of Divine Providence, Translator's Error in 111

PAGE
Light and Heat. *S. H. Worcester* 600
Luke i. 80 299
New Temple in Ezekiel. *T. O. Paine* 603
Nicolaitans 298
Radical Question, A 234
Reprint of *Apocalypsis Explicata* 477
Selah 109
Smyrna, Representation of 236
Swedenborg Concordance 732
Taming the Evil 235
Temple, As to the 475
Thanksgiving in Rev. vii. 12 369
Thinking of the Divine before Creation 731
"Their Robes" in Rev. vii. 14 734
Typographical Error in *De Charitate* 477
Variations in Translation of the Gospels 46
Variations in Quotations from Jeremiah 177
Volumatim 670
Who are Saved? 106

Book Reviews and Notices.

Aeschylos. E. H. Plumptre 549
Amid the Corn 308
Ancient Cities from the Dawn to the Daylight. W. B. Wright 740
Andover Review 121, 442, 611
Anna Karenina. Tolstoi 375
Baby's Record 53
Baptist Meeting-House. S. J. Barrows 116
Bible or Creed? B. F. Barrett 606, 665
Blood Covenant. H. C. Trumbull 51
Blot on the Brain. W. W. Ireland 534
Bonnyborough. Mrs. Whitney 115
Captive of Love. E. Greey 550
Chaldea. Z. A. Ragozin 243
Childhood, Boyhood, Youth. Tolstoi 480
Childe Harold's Pilgrimage. Byron 610
Christian Life. J. De Witt 52
Church Review, The 119, 182
Cicero's Tusculan Disputationsa 737
Citizen 308
Coming of the Lord. J. C. Rankin 179
Conflict between Capital and Labor. C. C. Bonney 611
Congress of Churches, Second 606
Country Banker. George Roe 374
Domesticus. W. A. Butler 306
Donovan. E. Lyall 547

PAGE

Dr. Jekyll and Mr. Hyde. R. L. Stevenson 183
Egypt and Sinai. J. W. Dawson 180
Endless Punishment. W. G. T. Shedd 242
Epic Songs of Russia. I. F. Hapgood 439
Every-Day Religion. J. F. Clarke 303
Evolution and Religion. H. W. Beecher 116, 244
Fletcher of Madeley. F. W. Macdonald 41
Footprints of the Saviour. J. K. Smyth 736
Forum, The 244
Genius in Sunshine and Shadow. M. M. Ballou 676
German Psychology of To-Day. Thomas Ribot 375
God's Revelations of Himself to Men. S. J. Andrews 242
Gospel Faith. J. Leighton 609
Gotthold's Emblems. C. Scriver 481
Great Controversy, The. Mrs. E. G. White 305
Guyon, Views of. H. T. Cheever 240
Half Hours in the Holy Land. N. Macleod 550
Harmony of the Gospels. E. Robinson 304
Heavenly Recognition. T. M. McWhinney 372
Helps to Spiritual Growth. W. H. Holcombe 117
Herald of Health 245
High-Lights 121
Historical Reference Book. L. Heilprin 549
Holy Houses Restored. T. O. Paine 86
How to Strengthen the Memory. M. S. Holbrook 738
Idea of God, The. J. Fiske 114
In Aid of Faith. L. Abbott 478
Infant Philosopher. T. S. Verdi 245
Intoxicants. J. Ellis 121
Jo's Boys. L. M. Alcott 676
Justina 610
Kant's Ethics. Noah Porter 306
Labor Movement in America. R. T. Ely 672
Lectures. John Worcester 239
Life. S. Wilder 674
Light on the Hidden Way 303
Lob-Lie-By-The-Fire. Mrs. J. H. Ewing 677
Longfellow, Life of. S. Longfellow 302
Look Within 121
Louis Agassiz. Mrs. E. C. Agassiz 305
Madame Rolande. Mathilde Blind 439
Making of New England. S. A. Drake 675
Margaret Kent. Henry Hayes 243
Mechanics and Faith. C. T. Porter 359
Meditations of a Parish Priest. J. Roux 673
Mercy Philbrick's Choice 307
Midnight Cry. Mrs. J. M. Parker 441

PAGE

Mind-Cure on a Material Basis. S. E. Titcomb 373, 442
Mind in Nature 120
Missionary Addresses. O. L. Barler 53
Miss Melinda's Opportunity. H. Campbell 608
Moments on the Mount. G. Matheson 439
My Religion. Tolstoi 114
Myrtilla Miner 118
Natural Law in Spiritual World. Drummond. *B. F. Barrett* 418
Natural Theology. M. Valentine 119
New-Church Almanac 53
New-Church Birth-Day Book. J. S. Bogg 438
New-Church Life 244
New-Church Magazine 308
N. D. C. Axe 482
New Englander and Yale Review 481
New-England Magazine 308
New King Arthur 245
Next Door. C. L. Burnham 373
Next World Interviewed. Mrs. S. G. Horn 182
Oblivion. M. G. McClelland 306
Old-Testament Characters. C. Geikie 119
Orient, with Preludes on Current Events. J. Cook 737
Oregon Trail. F. Parkman 548
Our Country. J. Strong 675
Our Little Ann 245
Pearls for Truth Seekers. J. S. Bogg 438
People's Bible. J. Parker 241
Pepita Ximenez. J. Valera 677
Poets and Problems. G. W. Cooke 440
Poverty Grass. Miss L. C. Wyman 609
Problem of the Poor. H. Campbell 373
Progressive Orthodoxy 181
Progressive Thought. N. F. Ravlin 606
Psychology. J. McCosh 609
Public Opinion 442
Reason Why 611
Recollections of Eminent Men. E. P. Whipple 738
Religion in a College. J. McCosh 307
Santa Barbara 610
Saunterer. C. G. Whiting 440
Scriptures for Young Readers 438
Self-Consciousness of Noted Persons. J. R. Morrill 739
Sermons. R. Ellis 183
Silent Times. J. R. Miller 479
Six Lectures. J. Reed 121
Solar Heat, Gravitation, and Sun Spots. J. H. Kedzie 480
Spinoza and His Environment. H. Smith 547

PAGE

Spiritism, Facts and Mysteries of. J. Hartman 50
Story of the Jews. J. K. Hosmer 181
St. Gregory's Guest. J. G. Whittier 440
St. John's Eve. N. V. Gogol 674
Sunrise on the Soul. H. S. Carpenter 120
Swedish Edition of N. J. D. 441
Swedenborg, Life of. J. J. G. Wilkinson 184
Swedenborg Calendar 53
Talks with My Boys. W. A. Mowry 374
Tanis. W. M. F. Petrie 243
Taras Bulba. N. Gogol 547
Ten Dollars Enough. Catherine Owen 739
Tobacco Problem, The. Meta Lander 117
Transfiguration of Christ. F. W. Gunsaulus 473
True Catholicism. B. F. Barrett 372
Union Signal 245
Universalist Quarterly 442
Upton, Gen. Emory. P. S. Michie 549
Vexed Questions in Theology. J. F. Clarke 735
Views of Religion. Theo. Parker 113
What does History Teach? J. S. Blackie 240
What's Mine's Mine. G. Macdonald 303
White Heron. S. O. Jewett 677
Wind of Destiny. A. S. Hardy 478
Wisdom of Daniel Webster. Miss C. L. Bonney 441
Women Friends of Jesus. H. C. McCook 118
Words for the New Church 307
World and Logos. H. M. Thompson 304
World's Advance Thought 482
Wreath and Ring. J. Spilling 607
Zeph. Mrs. H. H. Jackson 184

THE NEW CHURCH.

A. N. C. T. and P. Society 250, 313
Association and Magazine 311
Bayley, Dr., Example of 483
Bayley's, Dr., Successor 618
Bee-Hive 682
Berlin, A Worker in 484
Birth-Day Greeting 488
Brickman, Arthur O. 125
Brownings, The 617
Chronicle 247, 314, 380, 448, 487, 618
Capital and Labor 742
Coming Out 680
Communism in England 122

PAGE

Degrees, Work on 315
Discussions, As to 59
Doctrine for Scientists 612
Easter 314
Ellis, Dr., Pamphlet from 380
English Conference 60
Every Member a Missionary 678
General Convention 443
Ghosts, Committee on 618
Giles, Mr., on the New Age 744
Good Words 682
Idealism, Tendency to 246
Illinois Association 58, 745
Italy 251
Lectures, The Good of 188
Low Prices for our Books 125
Madame LeBoys des Guays 745
Massachusetts Association 313, 679
Massachusetts Sunday-School Conference 248
Ministerial Converts 309
Ministry, The 376
Mission in Boston 378
Missionary Work in Virginia 746
Need of Men 485
Need of More Ministers 680
New-Church Herald 614
New-Church Magazine 681
Observing Holy Days 124
Ohio Association 683
Otis Clapp 682
Our Activity 618
Our Comments on New Editions 251
Paris 251
Pessimism and its Opposite 741
Presland, Rev. W. A., Lectures of 249
Publisher's Trials 486
Queensland 743
Reading Circles 57, 124
Reports to Convention 379
Revelation in Lies 185
Reverence for the Word 187
Scocia's, Signor, Achievement 250
Sewall, Rev. Frank, of Glasgow 745
Solomon, Representation of 553
Solomon's Temple, The Work on 251
Spiritual Anarchy 615
Staying In or Coming Out 54

PAGE

Strengthening the Service 554
Sunday Schools 551
Swedenborg Calendar 617
Swedenborg Concordance 614
Swedenborg Publishing Association 248
Swedenborg on the Soul 315
Urbana University 489
Waltham New-Church School 683
Washington 487
Western New-Church Congress 315
Yr Oes Newydd 60

RELIGIOUS WORLD.

Andover Condemned 688
Andover Controversy 190, 748
Apathy, Cure for 623
Approach of Science to Religion 128
Basis of Union 619
Baxter not Fully Orthodox 687
Belief that Errs 685
Bible Distribution 688
Bible in Heaven 621
Blood of Martyrs 496
Both Worlds 254
Calvary, Site of 64
Catechism, A Dreadful 686
Catholic, A True 496
Celestial Songs 383
Change of Thought 752
Christianity not Declining 624
"Christians," The 318
Church of England 320
Church Union 751
Coming of Fresh Light 381
Congress of Churches 382, 449
Creed Revision 255
Deemed Evangelical 687
Denominationalism 621
Do Protestants Perish? 316
Evolution Condemned 557
Farrar, Canon 64, 126, 189
Foreign Missions 128
Friends, The 620
Future Probation 623
German Palestine Society 253
Gladstone-Huxley Controversy 256

	PAGE
Hard Case Indeed	750
Hodge, Dr., on Resurrection	382
Hodge, Dr., on the Trinity	254
Holiness Movement	191
Home-Mission Statistics	558
Houts, Rev. T. F., Case of	61
Immediate Resurrection	384
Inspiration, In Defence of	320
Judaism, Progressive	127
Judas	496
King, The, Who Knew not Joseph	560
Lesson from Heathen	253
Lowell, J. R., on Faith	491
Metaphysics Important	688
Methodist Advice	64
Methodist Protestantism	191
Mid-Africa	191
Missionary Motive	490
Mistaken Views Corrected	561
Misunderstood	495
Mohammedan Intolerance	192
Molokans of Russia	560
Mormon Field	559
Munger, Rev. T. T., Installation of	63
National Christianity	622
"No Swedenborgian Theory"	620
One Step Forward	192
One Step at a Time	192
Outspoken Episcopalian, An	748
Paradise Found	688
Postivists, The	492
Prayer-Book Inadequate	190
Prayers for Sale	685
Progressive Jews	558
Progressive Spirit of Doubt	319
Protestant Episcopal Convention	747
Psalms Not Understood	559
Quakerism, Decline of	558
Raiment, Question of	496
Reaching Out	254
Reality of Spirit	316
Reconstruction of the Lord's Words	191
Resurrection, Material View of	686
Revised Version	254
Revising the Masoretic Text	556
Revivalist Doctrine	252
Right Thoughts of the Other World	256

PAGE

Ritualism, Dangers of 559
Robinson, Pres., on Resurrection 557
Roman Catholicism on Probation 749
Romanism in Brazil 319
Romeward Tendency 381
Route of the Exodus 495
Ruins Beneath Jerusalem 752
Second Probation 750
Secular Press, Notes from 384
Sphinx, Uncovering the 494
Sunday-Schools, Against 320
Swedenborg, An Editor on 384
Syria, Missions in 624
Tahpanhes 622
Theosophy Exposed 189
Thirty-nine Articles 556
True View of Death 254
Unbaptized Infants 750
Union in Order 623
Unitarian Conference, Result of 751
Unitarian Difficulty 684
Unitarian *vs.* Unitarians 383
Unitarianism in the West 493
Unwise Claim 317
Who and What was Swedenborg? 495
Will never Change 687

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